

[P. 4.]

ENGLAND'S
COMING GLORIES.

BY EDWARD HINE.

BEING THE FOURTH PART

OF THE

"IDENTIFICATIONS OF THE ENGLISH NATION

WITH LOST ISRAEL."

CONTAINING ALSO

THE GLORY OF THE GREAT PYRAMID.

BY

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FOURTH EPISTLE TO THE ENGLISH NATION.

MY KINSFOLK,—It is now my pleasure to address a fourth, and it may be the last, Epistle to my Countrymen. Not that I consider the great work in the Identification of our Nation with lost Israel completed; far from it. What has been brought forward clearly substantiates, and most assuredly proves our Identity; but, be it remembered, the work, so far, is simply put forth in Outline. There is yet a vast amount of filling in required, embracing a large diversity of points, both directly and indirectly, connected with the subject; points of intense interest and great signification, yet of characters that would create some difficulty in finding suitable places in the agenda of a Pamphlet marking out for itself a definite programme—hence I propose to transfer the further consideration of the Identity and its surroundings to the pages of a Monthly Magazine, bearing the expressive title of “Life from the Dead,” a phrase specially used by the Apostle Paul in describing what the receiving or Identity of the Ten Tribes will become.

Through the medium of this Magazine will be brought forth the direct bearings of the whole question, as well as bringing under notice such indirect subjects as the Russia-Asian question, now engaging considerable attention, yet, as it may be, but few people understanding what it really means, or the political innovations of policy, not only of our own country, but of some other European Nations that it may shortly force into operation.

Within the pages of the Magazine I shall also assign to myself the duty of proving that the Tribe of Ephraim never did exist as a separate or independent Tribe, but that when spoken of under this style, it was simply as being synonymous and identical with the Tribe of Joseph; and that Ephraim, properly understood, includes the whole Ten Tribes of Israel, as being apart from Judah, the two tribes; and also apart from Manasseh, the one tribe; being constantly referred to in Scripture as embodying a distinct Nationality; also, that Manasseh, though from the same stock, yet forms a separate and distinct Nationality from Israel, and that the Nation of America is positively identical with Manasseh. I engage to say that this is easy of proof, and very important when proved.

Being more and more confirmed in my judgment that according to Scripture the Ten Tribes must be a CONSOLIDATED ISLAND NATION, having their “isles” situated in the “North West” of Europe, with their Colonies and Settlements occupying “the coasts,” “the ends,” or “the sides of the earth,” that therefore no portion of them can form a Continental Nation. I purpose furnishing to the readers of the Magazine twenty-seven

Reasons why the Teutonic Continental Nations cannot form parts of Israel. This will not only be highly important to ourselves, but of immense service to them, giving them a key by which they can clear themselves from those historical mists and doubtfulness of origin that the vain sophistries of man have so long enshrouded them with, thus not only effectually lifting our own veil, but leading to theirs being lifted off as well.

I am again indebted to Professor C. Piazzzi Smyth, the Astronomer Royal for Scotland, for a suggestive Article within these pages, specially upon the Glory of the Great Pyramid, and hope that it is but the commencement of a Series of Articles that will be continued through the medium of the Magazine ; it being the intention to appropriate certain space, month by month, entirely to the consideration of the weighty topics that have, and yet will, come forth from Pyramid research. This Department will be under the control of Professor Smyth, and others, who have long been pillars of strength within the precincts of Science, and who are now beginning to see their way towards shewing that the Pyramid is invested with a Divine Glory, in which the Almighty has foreshadowed some of the leading events of Time ; that this great Stone Witness, which was prepared in the beginning of the World, and has lasted on, amid the sneers and ignorance and contradictions of man for thousands of years, is now beginning to prove itself, not only to be an actual historical Recorder, but also to be invested with some Prophetical Attributes. In these days—these Wondrous Days !—days in which so many tokens have already been given by God, that we are entering upon “The Time of the End,” and by which we are justified in looking for more “Signs of the Times,” and yet days when hosts of prominent men eagerly fraternize with and espouse the infamous dogmas that proceed from the dens of Infidelity, in such days as these, it seems to have been a special privilege allowed to merely two or three men, beginning with the late Venerable John Taylor, of London, to bring forth the Great Pyramid as a positive Witness to the Truth of Divine Revelation as it is in Scripture, and to show, that though erected long prior to the days our Saviour walked this earth, yet that marvellous building gives undeniable testimony that it marked primevally the exact time of His First Coming, and now marks what is to be the finite period of the existence of that Christian dispensation which thence followed, but which is not to be the end of all things, as both Prophets and Apostles have long since intimated. Whence it may come to be generally confessed, before many more years pass away, that to no sources will Christians be more indebted for substantial proofs and additional and unexpected evidence to the truth of Christianity, than

to the Great Pyramid, which stands in, but is not of, Egypt, as Egypt was in the days of her profanity.

My impression, already stated, that the subject would at first be mainly received by the people, apart from the preachers, has been considerably confirmed, yet it is right to say many of the Clergy now see it in the right light and are taking the matter up; while others, for the first time, bring forth the novel statement that the Ten Tribes never have been lost, but are consolidated with the Jewish people now under the curses, and scattered throughout the Nations of the Earth. Many proofs that this could not be so, have been furnished in my Pamphlet, entitled "Oxford Wrong in objecting to the English being Identical with Israel;" and another proof may be given in the fact, that when the restoration of Israel, in conjunction with Judah, takes place, God Himself has arranged a different distribution of the land to the Tribes, than that which previously existed when the Tribes were possessing their Inheritance; to wit, Dan, who formerly was to the South, will, upon the return, be at the extreme North; Zebulon, who was Northwards, will then be Southwards; Benjamin, formerly above Judah, will then be below; and Judah, formerly occupying Judea proper, will then be located by Samaria—when even the very site of the Temple yet to be built, will be differently situated to that in the days of old. As this arrangement never has as yet been made, and God enjoins it to be carried out upon the united return, it follows that the return has not taken place, which is a serious reflection upon the wisdom and knowledge of those Ministers who assert that it has. This point is deeply interesting, and I earnestly ask my readers to invest one shilling and sixpence in a series of eight coloured maps, prepared by Mr. G. D. Wilson, of 16 St. Enoch's Square, Glasgow, and sold by Mr. Stevenson, 54 Paternoster Row, London, in which he very clearly shows the positions of the Tribes upon their return, the Boundaries of the Land, giving a Map of what they were and what they are to be; the physical changes made and to be made, the site and the plan of the future Temple, &c., &c., shewing a vast amount of research, and presenting a sort of easy "Look and Say" Picture view, really indispensable to a fair knowledge of the Identification Subject.

There is also another and contrary notion common among the uninformed among the Ministry of the present day, viz.:—That the Ten Tribes are not only lost, but positively annihilated, and non-existent, and that God has substituted in their place a Spiritual Seed, drawn forth from all the Gentile Nations, so that the Israel of God in these days simply constitute the Christians of all Countries. In reference to this ridiculous theory, I meet with the following very pertinent remarks in an article appear-

ing in "John Bull," issued on Feb. 7—"Hosea speaks of Israel as 'blinded,' and no more called God's people; and we call them 'lost.' Can that be possible? What an apparently unjust severity would be the punishment of utter extinction for their comparatively small sins, when the Jews who crucified the Son of God are preserved and promised complete restoration to favour!" This is a perfect gem of an argument that cannot be answered, but no Clergyman, unless a "blind leader of the blind," could espouse such a theory as the one of extinction, because no theory can stand against logic; and as the return of Israel is spoken of in conjunction with the return of Judah, and as we have the physical fact of the literal existence of the Jew before us, it follows that we must also have that of Israel somewhere; for if it be right to spiritualize Israel, to be logical, we must also spiritualize Judah; but as the physical fact prevents this being done in the one house, so it follows that it cannot be done in the other. If we could be justified in spiritualizing Israel, we should be bound, in order to be consistent with reason, not only to spiritualize Judah, but also all the Gentile Nations as well.

In closing, I must be allowed to say that I cannot see any need to apologize to the Nation for having brought the subject of our Identification forward, and for having caused the excitement and world-wide interest that it undoubtedly has created. We should have proved ourselves as being unworthy children of God if it had been otherwise. God has given us the Bible, a Book written by Inspiration. And what do we find in it? Why, no less than seven-eighths of the entire Book are occupied in treating about the past, present, and future History of the literal Nation of Israel. and that only a very small fraction of the whole Volume applies to the Gentile people. Such importance does the Almighty attach to this World's History of Israel that He repeats it again and again in both the Old and the New Testaments. From the fulness of the heart the mouth speaketh; hence, from the fulness of God's heart all this has been written about Israel. This has been His most choice subject, has engaged, and is now engaging the chief of His attention. His great delight seems bound up in this matter, and could we be Godly, and be indifferent to what so much absorbs the mind of God? Could we be Godlike, and not care about that, that God Himself has most pleasure in preserving? Verily not, so that from this standpoint, as well as from the minor one of its touching our very vitals, our interest in the Identification must become Nationally popular and supremely important to us.

It would be unbecoming on my part if I were not to place upon record my sense of gratitude for the kindness and sympathy with which so large a proportion of the British Public have

rewarded my efforts. My first work, within a short time, unaccompanied by the blowing of trumpets, has been read by nearly a million of people! I have received testimonies from India of single copies being read by fifty people; from America, where the same copy had travelled from State to State; from Australia, where the Public Journals had made it a topic of discussion; from Newfoundland, where it had been re-produced; from Boston, U.S., where it had brought forth a Conference of Ministers; from Canada, where great complainings have been made of the difficulty in procuring copies; from the Cape, from Morocco, from Germany, from Holland and Sweden, as well as from other parts, similar testimonies have been received; whereas in England, in scores and scores of cases, a single copy has been the medium of instruction to Bible Classes, Mutual Associations, Penny Readings, Mothers' Meetings, Literary Clubs, and such like Institutions.

I now lead my readers to the Glories that issue to the Church and the Nation upon the verification of our Identity being established, and desire to remark that I consider the very grandest of all results that it will achieve, in these days when Bishops can be found to write books assailing Moses and the Prophets; in these days when Bishops and Clergy prostitute their talent and positions by writing blasphemy in Essays and Reviews; in these days, when Bishops and Deans, forsooth, side with Clerical Revolution and Anarchy by subscribing to testimonials for men turned out by lawful authority from their Church because of their daring rebellion against God, by impugning the truth of His Word; in these days, when even some Dissenters—the vaunted champions of a pure religion—appear before the Worldlings as ashamed of their Bible, by turning it out with ignominy from the New Board Schools;—yes, in these days, when noblemen declare for infidelity, and by their avowals make unbelief in the Scriptures fashionable; in these days the grandest result of our Identity shall be to prove the Word of God Inspired—every iota of Moses and the Prophets sure—that the most of what they have said in prophecy not only will, but now has, come to pass even in the smallest details, supplying us with the STERN FACT of a Volume of fulfilments; facts that constitute in themselves a mighty Power, an unerring thunderbolt with which to destroy these Wicked Cavillers. Our Identity proves that most of Moses and the Prophets are now actually fulfilled, have become positively embedded in the facts of realized history, and having become verified in fact, gainsaying becomes impossible. Their being true proves the Bible—the precious Word of God—to be true, and the fact of the preponderance of the prophetic word having come to pass is a sure and certain earnest that all will

be fulfilled; hence the sure and immutable Word of God becomes triumphant—not by Apologies and Vindications issuing from Man—but verily through the Works of God Himself.

EDWARD HINE.

AN IMPORTANT INTRODUCTORY NOTE.

I desire, before the Reader enters upon the consideration of the different matters brought under notice in the following pages, to ask that the mind may be guarded against receiving the false notion that the great Glories promised to Israel in the yet future are intended by God for their enjoyment only during the Millennial Age. I am impressed that very little is told us in the Bible of the Glories of the time when Christ shall reign in our midst for a thousand years, and that the Glories that many people have *foolishly* assigned to this age have nothing whatever to do with it, but refer alone to the time AFTER the Restoration of Israel and Judah, and PRIOR to the second *coming* of our Lord and Saviour, this intermediate period being “the time of the end,” the time God promises Israel that He will do better for them during this ending of the age than ever He did to their forefathers in their beginnings (Ezek. xxxvi. 11).

It may not be new to some readers that some writers have positively asserted that we are now in the Millennium—that it commenced in the year 1866. If this is so, all that I can say is, Save me from the Millennium! for I would vastly prefer the times prior to 1866—times when there was more piety and more real vitality among the Churches than now. If *this* is the Millennium, then it is a sad deterioration from good times now past, and the sooner it is over the better; for it does not at all harmonise with the Christian’s hope of the Glory when the spears are converted into pruning hooks, the swords into ploughshares. Nay, the Millennium must be an age of universal righteousness—an age when all the wicked must have been cut off. It must be the Earth’s Sabbath—an universal resting and avoidance from sin, an age destitute of pains and penalties, a period of earthly perfection, an age upon earth when everything shall be lovely, peaceful, beautiful, and enjoyable, unalloyed and unmixed with cross purposes, spiritual annoyances, or depressing influences, and yet, withal, *not* heaven. The heavenly life must be beyond this—a life inconceivably grander than this; and yet, I believe, that the Millennial life will be an essential part of the soul’s training for the inconceivable glories of Heaven beyond. And, with these ideas, I maintain that it is utterly impossible to make out that the promises made to Israel immediately upon their restoration can only be realised

during the Millennium. If this were so, then the Millennium must be an age of dreadful warfare—an age of butchery, of cursing, swearing, and misery, because, at the same time that Israel is in the enjoyment of peace and glory, the Gentiles are to be in the midst of famines, bloodshed, and pestilences. If the peace and glory of Israel belong only to the Millennium, then the fierce warfare of the Gentiles must belong to it also, because both shall come to pass at the same time; and the reader will do well to bear these thoughts in mind when reading “The Glory of our exemption from War,” and which will further become manifest as the subject becomes developed. The edict is gone forth from God that, immediately upon the restoration of the *twelve* tribes, all Gentile Nations are to serve them, and that the Nation that refuses to do this “shall perish; yea, those nations shall be utterly wasted” (Isa. lx. 12). If this refers to the Millennial Age, then we have pains and penalties during the Millennium, with the possibility of its being attended with National wasting and perishing, whereas, I maintain it to be impossible to associate the Millennium with even the possibility of National destruction and ruin. The notion is too absurd to entertain. Neither is it possible to conceive, during any time of the Millennium, of ten men “even” catching hold of the skirt of him “THAT IS A JEW”—(mark, not a man that once was a Jew, but one that, at that time, shall be one)—asking for instruction, or yet of Gentiles, in any portion of the Millennium, having followed “lies, vanity, and things wherein there is no profit.” The very mission of Israel upon their restoration is to prepare the Gentile people for the coming of Christ. All the instruction must be given *before* Christ comes, so that, at His coming, the people who elect to serve under Him may be prepared for Him. There can be no *Jews* then; it can only be a Christian age. If we are justified in fixing all these glories promised to Israel as to be realised only during the Personal Reign of the Messiah, then we should be obliged to acknowledge that the time when the Gospel of the kingdom was to be preached as a witness unto all Nations (Matt. xxiv. 14) could only be during the Personal Reign also; but the fact that this last work is now done, forbids our so fixing this time. The Witness preaching was essential before Israel’s restoration. The flowing of the Gentile Nations to Jerusalem for instruction is essential *after* Israel’s restoration. It is but the finishing and completion of the work, and both must be done before Christ can come. The Millennial Service is more an age of praise and worship than of teaching and preaching.

I cannot conceive it possible that “the feast of the Tabernacles” will be an observance of the Millennium; yet I am quite sure that it will be an observance after the restoration of

Judah, and Judah cannot return without Israel, neither could we have "heathen" during the Personal Reign of the Messiah. Yet, through Zechariah, we are distinctly told "that the Lord will smite the heathen that come not up to keep the feast of the Tabernacles," and that there is to be a "punishment of ALL NATIONS that come not up to keep the feast of the Tabernacles," who will be required to "go up from year to year" (Zech. xiv. 16, 19). If these dire punishments are to be the experiences of the Millennium, then there would be little Gentile progress upon the time when Israel served under a Theocracy. There are scores of illustrations of the kind we have given, clearly proving that most of the glorious promises made to Israel through the prophets must be realised by them, in the time commencing *after* the restoration to their land, and *before* the Second Coming of our Lord, at Whose Coming all the Wicked will be cut off, and during Whose Reign there will be a total absence of "smiting," "heathen," "plagues," withdrawal of "rain," and national "punishments."

NO. I.—THE GLORY OF THE OUTPOURING OF THE SPIRIT.

It is an old saying that "History repeats itself;" and if we carefully observe the workings of History we find that this saying is, to an extent, founded on Fact. And so, in the Divine Government of the Almighty, we find that His great events have a correspondence in two periods—that He impresses them upon our attention in a dual aspect, giving them forth to us, as line upon line; that, first, we have the Type, and then we have the Anti-type—the one having a correspondence with the other, in similarity of circumstances, but invariably the Anti-type being of greater importance and larger significance than the type. In some of the great epochs given forth by God, we have received both the Type and the Anti-type, as in the Type of Redemption under the Mosaic Law, and the great Anti-type of Redemption through the blood of our Saviour; but in very many of the pointings of Time, as yet, we have only received the Type; and, to all who love the Lord, the blessedness of looking forward, with the expectation of receiving, or coming into the inheritance of the Anti-type, should fill the soul with intensity of delight.

The first Anti-type, or great Glory, that the Identity of the English Nation with Israel will most assuredly bring to our enjoyment is the grand Outpouring of the Spirit upon our Race. The Type to this Outpouring was given at Pentecost, when the Holy Spirit descended upon the whole of the Tribe of Benjamin

—the only entire Tribe belonging to the TEN that was then in the Land, together with the *representatives* of those tribes that were then in captivity, who had gathered themselves together at Jerusalem to share in receiving the Pentecostal shower. Here was the first vital receiving of the glad tidings of Redemption to Israel, here was the first general receiving of the news of the grand Glory of Salvation in Christ, and those of the Ten Tribes then in the land joyfully accepted it. It was a general reception by the *Remnant* of Israel then present. The Jews did not share in it. The Prophecy of Pentecost by Joel was only given for Israel, not for the Jews. It was for “the Remnant” of Israel, not in the narrow and bigoted sense of a few selected out of a large number, but for the entire body of Israel that had been left behind, and had not been carried away captive; it was to include the whole of the “one tribe,” which tribe was Benjamin’s, and this comprised “the remnant whom the Lord shall call” (Joel ii. 32). Though we have had nothing to equal in extent the outpouring of Pentecost since that day, yet Pentecost will be found a poor, local, obscure, and insignificant affair, when we can put in comparison with the grand outpouring at its Anti-type, which we are now at the dawn of receiving. This alone comes to us upon our Identity with Israel being established. It is only promised by God in connection with the Restoration of Israel; and as the Type at Pentecost included the whole of Israel then left in the land, so the great Anti-type will embody our entire Nation. The Coming Outpouring gives birth to that glorious time so often prayed for, when “a Nation shall be born in a day.” That it can only come upon the Identity of Israel is most evident, because it is promised in connection with the preparation of the Land for the return of Israel. God has decreed that the Land of Israel should bring forth THORNS and BRIARS until a specified time. The Land is even now bringing forth these thorns, which is a sure sign that the Outpouring upon Israel has *not* yet taken place; therefore is an event for the future. But when will these thorns and briars be removed? The Almighty is most definite upon this point. He says—“Upon the land of my people shall come up thorns and briars.” Then He states the reason why: “Because the palaces shall be forsaken,” &c. He next adds for how long these thorns and briars should come up—“UNTIL the Spirit be poured on us from on high” (Isa. xxxii. 13-15). Thus, until this Outpouring shall be given, the land shall lie in desolation. The Spirit will not be given to Israel in the land, because the palaces must be forsaken and the multitude have left (see verse 14). So the Spirit must be poured out upon Israel in the lands of her Captivity, which are the British Isles and our Colonies; and this very outpouring of

the Spirit becomes an essential to Israel to prepare her for her return. It will be a sure sign from the Almighty to the Gentile Nations that we are the ancient and chosen people, and testify to them that we are the rightful Heirs to the Inheritance, this very visible sign from above constituting one of our rights of Claim. It will become the seal of God upon us, and stamp us as the legitimate owners of the soil. Unless this seal was given, this sure sign was made, it would become competent for any other Nation to make a Claim: the French or the Russians might do so, so that the outpouring of the Spirit upon our seed becomes an essential to be attached to our right of way. It is a promised divine arrangement. It cannot be departed from. It is a sure and certain Glory attached to the Identity being accomplished. It is the identical time of our arising and shining when the glory of God is given to us, and will fulfil the Scripture that says to Israel, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, and his glory shall be seen upon thee" (Isa. lx. 1, 2). Thus I briefly present one Glory that must accrue to us upon being Identified with Israel; and let me say this Glory has been prayed for over and over again throughout our Land. We have not one faithful clergyman or minister in our midst but what is found earnestly pleading with God before his congregation for this Pentecostal shower. It is the constant theme at all our Prayer Meetings; our very children are taught to pray for it in our Sunday Schools; but the prayer has never yet been granted, for the simple reason that its promise is distinctly given in connection with a special work and a fixed time, and we have ignorantly used the prayer in total disregard of its connection. We have remembered the prayer, but forgotten its work. Had God granted our request, He would have altered His own appointments, and destroyed the Prophets; and this He could not do. He cannot disavow His declared purposes; He can only grant this Heaven-Inspired Prayer for the National Outpouring of the Spirit as a preparation for the return of Israel, and this return is dependent upon, and essential to, the Identity of Israel. Hence the Outpouring becomes an outcome of the Identity, connected with it, and with this thought fixed upon the reader, it becomes manifest that in future, to carry this prayer before the congregation or the prayer meeting, and to neglect the consideration of the Identity, that then the prayer would become a vain and worthless petition, a setting of our judgment before Heaven, as being superior to that of the Almighty—a conceit in asking the all-wise Creator to disregard His decrees that our humour might be complied with. The promised Outpouring upon Israel will be given to us in England immediately upon our recognising our Identity. It

is a Glory attached to the Identity, and can never be realised before.

No. 2.—THE GLORY OF NATIONAL RIGHTEOUSNESS.

It may perhaps be said that this is hardly a separate Glory, from the one just enumerated, that a National Outpouring of the Spirit would be equivalent to a National Righteousness. Yet it is a Glory in itself, and furnishes another evidence that our Outpouring and Righteousness will be imparted to us in England before we proceed to take possession of the Land, which gives to us a great expectation, and is also a great thing to have proved. Though we are most positively Israel, yet at present it would be very preposterous to maintain that we are a righteous Nation; and as Israel is promised a National Righteousness prior to her entrance into the Land upon her return, it follows that our Righteousness is yet in the future, which thought places a great Glory before us. I maintain that it cannot be said that in 1873 we are a Righteous Nation—that is, Righteousness is not universally shown among our people—yet we do as a Nation keep the truth. Christianity is the very basis of our Constitution. We may fairly be credited with being a Christian people, and, mark, literally the only Christian Nation upon the earth, we alone, of all Nations, having our Laws based upon the Law of God, as both foreigners and kindred have amply testified to; yet let it honestly be said, we are not a Righteous Nation. We only shall be so; our forefathers were not by any means Righteous. In the nature of things we could not be altogether Righteous, otherwise perfection would be upon the earth, and the age for perfection has not yet arrived. Some people have objected to our being identical with Israel on account of the wickedness in our midst. Surely this can be no objection. Israel, when in possession of their land, were not a righteous people—they were extremely wicked—and yet, notwithstanding, were the most highly favoured. Wickedness can be no test. I maintain that on account of Israel of old being the very medium of exceptional Heavenly Light, Favour, and Direction, their sinfulness rendered them the most wicked nation upon the face of the earth. They were not Righteous from the very first, as Moses said to them—“Not for thy righteousness, or for the righteousness of thine heart, dost thou go to possess the land. . . . Understand therefore that the Lord thy God giveth thee not this good land to possess it for thy righteousness, for thou art a stiff-necked people.” (Deut. ix. 5, 6.) Through sin they despised the favour

of their Theocracy in order that Man, and not God, should reign over them. (1 Sam. viii. 7.) Solomon, their wisest King, "did evil in the sight of the Lord." (1 Kings xi. 6.) Seventeen Kings in succession from Jeroboam to Hoshea did evil before the Lord, and Israel in these days can only be a counterpart of Israel of old. Zechariah tells us they should be now just as though they were not cast out (x. 6), *i.e.*, the character and favours of the people should be just exactly the same when in Captivity, as they were when they were in the Land; so that our wickedness, and yet, withal our splendid favours, positively supports our many proofs of Identity than otherwise. Yet, God forbid, we do not justify our National Wickedness. We sincerely mourn over it, and in the fulness of our heart anxiously desire to rivet upon the mind of the Nation a knowledge of the only effectual remedy for its removal—that of our Identity. The Identity must give to us Righteousness from God, because we must go forth from here—from Britain—a "Righteous Nation." We must make our triumphal entry into Palestine as a Righteous Nation; God says so. Thus shall "this song be sung in the land of Judah,* Open ye the gates that the **RIGHTEOUS NATION** which keepeth the truth may enter in." (Isa. xxvi. 1, 2.) The Entrance must be made in Righteousness, therefore the Righteousness must be given to us prior to the entrance. This is the very pointing of the meaning of the Parable of the Marriage Guest—the dress, the garb of righteousness, must be acquired from God before the Entrance; hence the Righteousness of our Nation will be given to us in Britain prior to our departure for possession, and after the establishment of our Identity. Thus we place another Glory before the Nation—that of National Righteousness—a theme of old standing in all Congregations, Churches, and Prayer Meetings, but a petition never yet granted, because only promised in connection with the Identity, and never can be realised until then; so that surely to Petition the Almighty for this Glory, and to set at nought the Identity, would be to render the prayer a folly.

* "The Land of Judah" implies that portion of the Land that was Judah's at the time this prophecy was issued, but it should be borne in mind that upon the return of Israel and Judah "together," Judah will not occupy the same tract of territory that she before held. The whole of Judea that was will then be apportioned to Israel, and Judah will occupy to the North of Jerusalem, in the very district of Samaria, which is only another proof that Israel has never yet returned from the Assyrian Captivity, because they never have yet possessed this Southern district, and Judah never has yet possessed the district by Samaria; the logical induction being that Israel, or the Ten Tribes, are yet lost.

No. 3.—THE GLORY OF CHRISTIAN UNION.

We approach the consideration of a great Glory—that of the time when the lovers of our Lord shall see eye to eye with each other, and I am quite sure that every aged Christian in our Land has been familiar with this subject as the burden of Prayer from their very childhood; and I am equally sure every experienced Christian is, with pain and distress of soul, regarding our now present times as presenting a period when there never was so much real division among Christians as now. There never was a time when so much bitter strife existed among Churches as at the present, which fact in itself is an evidence that it is most clearly not the Will of God to grant this request in compliance with the ground upon which we are in ignorance—basing and framing the prayer. The prayer must be made to rest upon a higher and more comprehensive basis than that upon which we now place it, and until we can see how to do this, it is the merest folly—the most childish nonsense—ever to pray for it at all; because it follows that if God attaches certain conditions and requirements to be fulfilled, most positively insisting and declaring in the plainest language that unless these conditions are complied with, He will take no heed of the petition—that to send up this prayer, separated entirely from its proper stipulations, is to pray in vain, to nullify by our own act the unction and power of our words. In the misunderstanding of the nature of the Prayer, we do, in using the gift, simply play with sacred things; and this thing being done so extensively in all our Churches, supplies a reason, in some measure, why learned and scientific men can be found sneering and laughing at the efficacy of Prayer, and asking if there is indeed any potency in its use. Christians, we are most to blame for this! It is we who have stripped the gift of Prayer of its dignity before the worldling. Our own ignorance and blundering has caused this Holy Power to come into disrepute, to be lost in respect, so disregarded and neglected by the masses of the people. “We,” say they, “pray for unity and Christian love, yet quarrel and divide more than before. Can God hear? Does He answer prayer?” and they turn their backs upon it. “For 1800 years have they been praying for unity, and are now as far off from getting it as ever. Where is the value of prayer?” And, Christians, let us be honest, they use the gift of intellect in making these remarks, they have discernment on their side. True, they are mistaken, but they are only wrong, because we are wrong. We have traduced the power of Prayer before them. Christian unity entirely depends upon the Identity of Israel. God nowhere promises it to us, in a single instance, throughout the

entire Bible, except in connection with the Restoration of Israel. Israel must be identified before ever the Unity of the Spirit will be imparted. This is a fixed, certain, and unalterable stipulation. Until we can fix the Identity of the Ten Tribes of Israel, Christian Union never can be obtained. It is an impossible thing to realise it before. This is the indispensable condition that God has himself fastened to the Prayer, and yet, forsooth, we have been using the Prayer for ages with never a thought about its surroundings, and then in our poor simplicity wondering why it was not granted; wondering while the world was laughing; ourselves bringing disgrace upon our cause. Perhaps the most monstrous delusion of our latter times was the founding of the Evangelical Alliance. Its great object was the cementing of Christians. I maintain that, with no other influence at work, the Evangelical Alliance might exist for ages, and would only divide and never cement. Its organisation and operations are not God's plans for folding Christendom in Unity. The Bible is most clear how this will be brought about. There never was a Scriptural point upon which God has spoken with so much distinctness as upon this—To the law and the testimony. What saith the Scriptures? Let this alone be our guide, and for this purpose I bring forward the following declarations of Holy Writ, and entreat you to read them, and study them as well. In these days they become as the Salvation of the Church. The Prophet Isaiah, addressing Israel after they had gone into Captivity, and referring to the time of their return to their land, says—"Thy watchmen shall lift up the voice; with VOICE TOGETHER shall they SING: for they shall see EYE TO EYE, WHEN the Lord shall bring again Zion." (Isa. lii. 8.) Nobody can honestly read this Scripture without seeing that at a specified time, fixed by the Lord, Christian Unity would be imparted to Israel, when they shall see eye to eye with each other; but the entire promise is hanging to the time "when the Lord shall bring again Zion"—not before—*i.e.* at the time of the return of Israel, when even "the waste places of Jerusalem" will "sing together," because then the Lord would have comforted "his people" Israel; and as this Return cannot be until after the Identity is effected, it follows that Christian Union depends upon the Identity. The same thought is given to us in the lx. Chapter of Isaiah, where the Identity and Return of Israel are so beautifully recognised, when God says—"THEN thou shalt see, and FLOW TOGETHER," (verse 5); *i.e.*, at this time, upon the Identity and Return. "Then," not before, shall Religious Unity be given them, when they shall be freed from all the narrow bigotries of Sectarian differences, then as a people shall their heart "be enlarged," when their Christian life shall be a course

of unbroken harmony, giving the grandest spectacle the world has yet seen ; and once more be it impressed upon the reader, this Glory is dependent upon the Identity. Let us be thankful that we have more than one witness to this fact. The Prophet Jeremiah quite as distinctly sets forth his testimony regarding time and circumstance when Christians shall possess one heart and one way with each other. God gives forth His express purpose of gathering Israel together, and, referring to Palestine, says—"I will bring them again unto this place." When, not before "I will give them ONE HEART and ONE WAY, that they may fear me for ever." (Jer. xxxii. 39.) Lest it might be said by some rash and inattentive readers of God's Word that this promise referred to the time when the Jews returned from Babylon, it is enough to say that they never had this promise realised when they returned. To insist upon it would be to make God to promise, and not fulfil, a thing impossible to Him. As the testimony of three is stronger than two, I bring forth the following from Ezekiel, where God declares thus, "I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the Land of Israel." When this is done, then, and not before, we are told, "I will give them ONE HEART, and I will put a new spirit within you ;" the glory being promised Israel purposely that they might serve God in pureness, freed from all abominations. (Ezek. xi. 17-20.) Again we are told the same thing in a chapter that is most precise as to time and place, and that refers alone to Israel, where God declares He will turn to His people a pure language, "that they may all call upon the name of the Lord to serve him with ONE CONSENT." (Zeph. iii. 9.) This is the time that righteousness shall spring "UP TOGETHER," when all the abominable and accursed jealousies that now mar the peace of the Church shall be abolished ; when all the religious differences that now chiefly have their origin in pews, rents, endowments, patronage, and sectarianism, shall be cast away. And what a Glory this will be ! When religious trifling shall no longer be known—when there shall be no fighting for the ascendancy of one party over another—no unholy animosities displayed in the teaching and enforcing of controversial doctrines—no presumption appearing from one side, or dogmatising on the other, but when we shall be all taught of God ; and possessing His mind, shall be folded in the bonds of Christian unity, living in perfect harmony with each other. There are hundreds of vagaries existing in connection with our church organisations, one congregation opposed often to another ; and yet all of them are constantly praying for Christian Union in solemn mockery ; for is it not a mockery when each section of

the Church is for ever clamouring for superiority over the other? Indeed this is the most saddening sight of Christendom; it has been the bane of the Church for ages, but I believe that these solemn triflings will soon pass away. Immediately our people see that the only and sure remedy lies in our Identity with Israel, they will give the subject their earnest consideration; when taking God at his word, and seeing it to be wicked presumption to expect Him to depart from the sureness of His prophetic declarations, they will apply themselves to make the Identity a Power, which, when established, will most surely bring to us the immediate Glory of Christian Union.

No. 4.—THE GLORY OF GOD'S TRUTH BEING SUBSTANTIATED.

To have the Word of God actually verified within our positive personal experience would be indeed a Glory. A Glory not so much attached to our individual selves as it would be a Glory begotten by our Heavenly Father; and being His, this should be more joyous to us than any mere secondary Glory, though it might realise for us more personal comfort by making our earthly pilgrimage the more peaceful and delightful. God's children must look higher than themselves. Our Life here should not be bound up exclusively in our own good. We cannot be justified in asserting that we have the climax of joy, though the Comforter be with us, and we possess the full assurance that we are the Redeemed of Christ, if we know that the Word of our God is being impugned and called in question. Thank God, this has been the thought of Christians in all ages, hence good men and women have in numbers come forth and written "Apologies for the Bible," "Vindications of Scripture," "Reasons why the Bible should be held to be true." Our religious literature teems with such works, written with good intentions and earnest thought; but I make bold to say, that none of them have really answered the purposes for which they were intended. God does not require "Apologies" for His Word. He has never asked poor humanity to come forward with "Vindications." Most of these Works have been written by those who have misunderstood the entire nature of Prophecy, and how was it possible that their writings should become effective? Though holy and earnest people, they themselves "have erred, not knowing the Scriptures." They have told us that in passages where the Almighty positively declares He did do so and so, that we are not to understand that He actually did it, but only permitted it; that in passages where such a thing is literally stated, we are not to

understand it in the sense that God's statement positively conveys, but in quite another sense, having origin in the writer's brain. Thus their Apologies and Vindications have damaged the reputation of Scripture rather than sustained it. "God is His own interpreter," and He will vindicate Himself, not through the writings of man, but by Himself bringing to pass, in actual literality, the circumstances that He Himself declared should come to pass. He Himself will fulfil His own statements. It will be His own work, not ours ; we have no share or part in the Glory. Let us give one or two illustrations : Thousands of years ago, the Almighty declared that when Israel was in Captivity and lost to themselves, they should become "a Nation and a Company of Nations:" that their home in their captivity should be an Island one, condescending to go into minute detail by specifying that the Islands should be in the North-West of Europe ; that they should have immense colonies and many settlements, and that the position of these possessions should be so placed as to form a girdle or boundary line that should encircle all the Gentile Nations. That these grand movements, with many others, should be accomplished by Israel, they all the time not knowing who they were ; that God would make them to effect it all while they were in positive ignorance of themselves ; and that when the whole had been accomplished, then He would remove their blindness or ignorance of origin, and make known His work to them : that this grand disclosure should not be made until a fixed time, the interim being filled up by thousands of years. During the whole of this time God has been working out His own plan, as each point received fulfilment by His over-ruling of events.

Thus our Identity comes forth as standing upon Facts and not upon Theory ; our History, and ours alone, brings out these facts exactly in the period that God had stated. The smallest detail comes forth with such clear fulfilment as to render it impossible to be a work of chance, and quite impossible to have been a design of man. The whole thing has clearly stamped upon it the Inspiration of God. Hence, as our Identity becomes seen and acknowledged, we obtain the Glory of the thorough substantiation of God's Word, which is more to me personally than the Salvation of my soul, because my Salvation is my personal glory. The verification of God's truth is the Glory of God, and let His Glory ever be esteemed the first consideration.

No. 5.—THE GLORY OF MOSES AND THE PROPHETS.

“If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.” (Luke xvi. 31.) In this verse we have the direct testimony, the emphatic declaration from Christ Himself, that there is contained in Moses and the Prophets a greater power in bringing conviction of truth to the heart of the sinner than would be secured through the preaching of the risen dead. We know that the preaching of the Gospel has been abundantly powerful in winning souls for Christ, but we could all see at a glance that if, instead of being done, as now, by our Clergy, it was done in the way that this rich man desired, by one rising from the dead and testifying against sin, that the Gospel would be a thousand times, or ten thousand times, more powerful than it now is; and yet Christ declares that the preaching of Moses and the Prophets would be more effectual than the preaching of the Word by the risen dead! In the face of this utterance—this direct instruction from our Saviour—are we not justified in requiring the Clergy to account for the fact—the lamentable fact—that Moses and the Prophets have had so little connection with their Pulpits, and when introduced, in the majority of instances, the effect has been to destroy their force, by ignoring their literal character, and perverting them by spiritual disguises, thus running contrary to Christ’s own declaration that every jot and tittle of what they had spoken should receive literal fulfilment, that He Himself had no power to destroy them (Matt. v. 17). Our Identity with Israel will hasten us to the Glory of *seeing* the power of “Moses and the Prophets,” which will effect more, and in a short time, than has the united influence of the Ministry both in the present and the long past put together. I have already received ample testimony that my plain statements of prophetic truth have won the infidel, the scoffer, and the indifferent man to God. By proving the literal fulfilment of the words of the Prophets, they have confessed that they could no longer deny the Inspiration of the Scriptures. They had merged into infidelity through the erroneous and contradictory teachings of their Teachers; but when the words of Scripture came home to their judgments, and they are enabled plainly to see that the words of the Prophets really stand forth, and interestingly so, in their Natural Significations,—why, then, they are forced to declare the Bible to be the Word of God. And, reader, what is it to bring forth Moses and the Prophets? Why, our people are the very embodiment of the Prophets. The English Nation, being

identical with Israel, have more to do with the Prophets than any other Nation. Our past history is the very fulfilment of the Prophets. When this is seen, nothing could be more convincing than that the Bible is true, because, issued in detached portions, two, three, and four thousand years ago; the Prophetic range of Vision taking in events, shaping the historical paths, calling into creation the most minute details, surrounding specified times by predicted outward circumstances, even bringing into action most perfect examples of the miraculous and the superhuman, Antitypes being foreshadowed by Types, each marked phase of the history being given in a twofold aspect, giving a splendour and a Divinity to the entire conception, that utterly precludes the notion of there being any possibility of its having emanated from man; and this, when seen, will constitute the Glory of Moses and the Prophets, whose prophecies, freed from the technical opinions of the Preacher, will run through the Land, carrying conviction to the heart, so that we can let the spiritualising man still give his "private interpretations;" but the judgment of the people will not be with him. They will now see that, when God decreed Israel, when lost, to become an Island Nation, God meant what He said, and that it has actually come to pass, and that the version of the preacher—who has declared that we were not to understand God to mean a piece of land surrounded by water, but that the isles meant the heart of the believer in Christ surrounded by the love of God—was false. Our people will now see that, when God declared of Israel—when they were lost, and the tribes had consolidated into a Nation—that "No weapon that is formed against thee SHALL prosper," He meant that they should become an unconquerable people, and that the genius of the Preacher was at fault when he declared that He did not mean this, but meant that whoever was in Christ should be proof against the weapons of the Devil; that Satan's weapons should never prevail over them; and this in the face of the fact, that every child of God, from time to time, suffers defeat from Satan, otherwise he would be a perfect man on earth—a thing, as yet, impossible. Nay, Moses and the Prophets call into being an actual and positive literal Nation, distinct and apart from the Gentile peoples, and which, when once called into existence, should, within the limits of a certain and specially prescribed time, have a clearly defined and pre-eminently peculiar National History; and the entire thing, even to the prescription of the time, being realised by our Nation; gives a power to the Prophets, which surrounds them with a halo of Glory, and stamps upon all their words the mark of truth, rendering it impossible for the most depraved of the human family to obtain fair ground to cavil or

to dispute on the sureness of their words. This is what is meant by having Moses and the Prophets; and the Glory of their Power shall lead to the convincing of the whole Nation that the Bible is true throughout all its details, when our people will willingly and eagerly give their hearty support to the sure word of Prophecy, and, ultimately, when the establishment of our Identity is made sure and complete, then in the yet future, amid the direct Signs and Manifestations and Marvels of the Almighty, will the same be unfolded before the gaze of the entire Gentile Nations; when their adhesion to, and admiration for, the Word of our God will be won, which will, in a still more wondrous and marvellous manner, show the potency and climax of the power of Moses and the Prophets.

A Prophet declared that Israel, when lost, should become an Island Nation (Jer. xxxi. 36 and 10); and, by our Nation having become one, we fulfil the prophecy. A Prophet declared that their Isles should be in the North-West from Palestine (Isa. lix. 19, xliii. 5); and, by our Isles being in this position, we fulfil that prophecy. A Prophet declared that in their Islands their people should vastly multiply (Isa. xlix. 19), and the isles become too strait for them (Isa. xlix. 20); and, by this being exactly our case, we fulfil the Prophet's word. A Prophet declared that Israel should have immense Colonies (Isa. xlix. 8), many Possessions (Obad. 17), and Moses declared that they should form a kind of cord, encircling all the other Nations, (Deut. xxxii. 8, 9) so occupying the coasts of the earth (Jer. xxxi. 8), "the ends of the earth" (Isa. xxvi. 15); and, by our Nation alone answering exactly to these requirements of Israel, we prove ourselves to be identical with them, and fulfil the Prophets. Moses and the Prophets declared that Israel should be a Christian Nation (Isa. xlv. 17), a missionary people (Isa. xliii. 21), the medium of blessing to other Nations (Gen. xviii. 18), the strongest war power in the world (Isa. xli. 8 to 14), the wealthiest of all the Nations (Deut. xv. 6); and all these items belonging to us, and alone to us, gives a Prophetic life to our National history, showing the power and the glory of the Prophets' Words. Prophecy declared that Israel should, when lost, be under the Government of a Monarchy (Isa. xlix. 23), that a seed from David's House should rule over them (1 Chron. xxii. 10), that they should possess the emblems of the Lion and the Unicorn (Num. xxiii. 24, xxiv. 8), should have a State Church (Ezek. xliii. 7), with an Eastern Window (2 Chron. vi. 38), also Dissenters (Isa. xlv. 5); and our Nation, being identical with Israel, and having the whole of these things in actual existence, proves the Prophets to be true, and surrounds them with a Sacred Glory. There are hundreds of such instances that could be brought forward, but

here is enough to convince any man that they could not possibly be a score of mere coincidences, simply striking resemblances! In the requirements above mentioned, there are things that no other Nation but Israel could accomplish, Works given to Israel alone to effect, rendering it impossible for two Nations to bring forth the whole in detail. It can be the work of one Nation only; therefore the Nation that exactly corresponds to the whole must be Israel; and that man must be totally ignorant of Divine things, who, when shown that the English respond to the whole, and alone respond, would speak of these identities as being simply striking resemblances and nothing more. Our responding to the whole without a single flaw, and without a missing link, renders it utterly impossible for it to have happened by chance. It cannot be anything else than the Verification of Prophecy, and in a manner never before developed, brings out the power and the Glory of "Moses and the Prophets."

THE GLORY OF THE GREAT PYRAMID.

Of all the practical arts and sciences made use of by every civilised Government on the face of the earth, in none do they invest the funds of their respective nations so largely as in architecture.

Architecture is the most lasting, the most comprehensive, the most patent in the eyes of all the world, the most easily comprehended by rich and poor, high and low. It hands down, more securely than anything else can, memorials and mementoes, manners and customs, from father to son; it best speaks the ideas of those who erected it, and shows their competence or incompetence, refinement or vulgarity, science or no science, without any palliation, without any possible subterfuge, before all mankind.

Hence every nation has reason to be desirous that its architectural monuments should be the best possible; for by them it is known, and by them it is judged; and, above all things, wherever the custody and security of its State papers, its title-deeds, its regalia, and chief hereditary treasures are concerned, every country is more anxious than another to have their documents preserved and ennobled too, in a monument, which shall by its character necessarily impress all its subjects with a sense of an overwhelming assurance of safety, and speak to them of a power of lasting almost for ever.

And yet how often are not Palaces, Castles, Churches, Law-courts, and even Parliament buildings, gutted by all-devouring fire. It is less than half a century since the English standards

of measure perished in the conflagration of the House of Commons. The newer cities of the earth are still more combustible than the older; and amongst both new and old, nowhere in either hemisphere of the world does there stand, or has there ever stood, so high a stone building, and so firm, so fire-proof, and so lasting a one as the ancient Great Pyramid. This is that Great Pyramid which stands *in* Egypt, though it is not *of* Egypt; and has, indeed, a number of native imitations in its neighbourhood, but all of them smaller than itself, and entirely unsuccessful in appropriating any of its real excellences.

Now what are these excellences which, when we come to number them and consider some of their objects and purposes, roll up into a mighty sphere of glorious size and weight, and also lead us on to the contemplation of yet more admirable results which are to follow?

First, let us contemplate its superior age. No other architectural monument exists so old. It was erected long before the birth of any profane history in any and every known nation; and, in sacred story, before Moses, and even before Abraham, or in what St. Paul would have called, and called truly as regards man, "the beginning of the world." Yet it is still standing, still uninjured, except superficially, still able to tell the purposes for which it was founded; while subsequent buildings, whether of Babylon or Nineveh, Jerusalem twice destroyed, or Rome overgrown by a new city, where are they, and in what condition are they now? Some persons will say, "But then the Great Pyramid is founded on rock, and is entirely built of stone, so it must last." To which we answer, "True, it is so; and can anything be better; at least for a beginning, seeing that these two features by no means comprise all its excellences."

Second, The simplest in appearance of all the great buildings of the earth—viz., a mass with a square base, flat sides, and pointed summit—the Great Pyramid is yet found to embody most extensive thought, wonderful information, and far-reaching design; and although finished and sealed up long before any man of any nation had begun to think about science, and though it has now lived down to these latter times when knowledge has increased—when men run to and fro over the surface of the earth—when books are multiplied without end, and every one knows more or less about the secrets of nature—behold, the Great Pyramid is far more scientific than any other building yet erected; and in some points is further advanced in useful results of grand cosmical quantities than all the modern science therein.

For example, astronomers in the present day are just beginning to wake up to the fact that their estimates *hitherto* of the distance of the Earth from the Sun have been in error by three millions of miles; and meteorologists are also only now begin-

ning to be cognisant that the laws of temperature and barometric pressure of our atmosphere, its rain, wind, and weather, will only be successfully investigated by looking more continually to the physical changes going on—not in the Earth about us, but in the immensely distant, yet physically potent, Sun. The very first, however, of the physical teachings of the primeval Great Pyramid is, to point by its elevated summit from the Earth to the Sun, and to show that that grand luminary—the essence of all organic life on this globe, and the most important physical power for men to look to, or depend on, and understand—is at a distance of not 95, as modern science taught up to twelve years ago, but 92 millions of miles.

The Great Pyramid next teaches the nature of the orbit of the Earth round the Sun; the exact proportion of the period of that revolution to the rotation of the Earth on its axis; the length also of that axis of rotation (500,500,000 British inches); its expressiveness as a governing symbol for the size and delegated possession of the Earth; and typifies the mass of the whole globe, as well as the weight and specific gravity of its solid contents.

Finally, after demonstrating the permanence, for the age of man upon earth, of the direction of the cardinal points, establishing the safest principle of astronomical chronology for the history of mankind, and wherein the years do not repeat themselves until after more than 25,800 have elapsed, the Great Pyramid gives a short prophetic view of the religious history of mankind from the Dispersion downwards, at once concise, summary, and unmistakeable.

The proofs of these things—or attempts at proof, not always successful at first—have been eventually set forth in various works, from John Taylor's "The Great Pyramid: Why was it built, and Who built it?" in 1859, down to others in the present year, including, in the interval, some for whose correctness I have to answer myself. And if all the above physical and other information was truly and, as apparently it most assuredly was, intentionally embodied in the design of that ancient building, in its most primeval and ante-scientific day too, the ability so to design it, *then*, could have come from nowhere than Divine revelation.

Now for us in the present day to be able to see, to search, and handle a building, a structure of any kind, designed by Divine revelation, is a distinguished privilege indeed; for though once, in earlier ages, there were to be seen the similarly designed Ark of Noah, the Tabernacle of Moses, the Ark of the Covenant, and the Temple of Solomon, they appear no more. The Great Pyramid is therefore now perfectly unique as a visible material monument of Divine Inspiration. That uniqueness

cannot but be a glory in itself, though apparently in part adventitious or accidental ; but the building had also a higher, because an intended uniqueness also ; and even as God has said that "He is God, and He will not allow his glory to be shared by another," so He has placed the Great Pyramid in such a manner in Egypt, and Egypt in such a manner in the world, that, whatever may be the final and future purpose which any other building is to subserve, no second Pyramid can ever be erected by men in any country to compete with the meaning significance, importance, and nature of the one Great Pyramid of Divine Revelation of old. There has only been one, there is only one, and there never can be another. And why not ?

Listen to a few of the essential facts :

While Biblical scholars have for long either wondered at, misunderstood, or neglected the strange expression of Isaiah, touching a monument which was both an altar in the midst of Egypt, and, at the same time, a pillar at the border thereof to the Lord, it has been recently shown that the Great Pyramid fulfils these two apparently contradictory conditions precisely ; for Lower Egypt, the Egypt of broad extent and marvellous fertility, then and there alluded to, is, by its physical formation, of a regular sectorial, or open fan-shaped form ; and the Great Pyramid being placed at the centre of origin of the sector, or over the handle of the fan-shape, is at once, and at one and the same time—from the mathematical principles of a sector—necessarily, both in its centre, source, or midst of origination, and at one end, or corner, or border thereof.

Lower Egypt is thus in a manner dominated by, and given as a possession to, the Great Pyramid, which contemplates from its entrance passage a rich expanse, springing at once from the northern edge of its own flat-topped hill of solid rock in calm dignity and solitary grandeur. For though there are other pyramids on the same hill, they are all most distinctly kept away back, and to the south of the grand one, without being allowed to share in that remarkable view towards the north. They are the tail, and the Great Pyramid is the head ; and, we might almost say, that they wonder, apparently, among themselves in their group behind, what noble thoughts—far excelling theirs—can be passing through the mind of their lord in front.

But if the Great Pyramid is thus the head of Lower Egypt, Lower Egypt, on a far grander scale, is proving itself to be the head or central point of the land surface of the whole world. For this is the result that has lately come out, on taking the world as we know it now in these latter days, or with America and Australia as well as Asia, Europe, and Africa, and rigidly computing what is the central, governing, or balancing point of the whole of them. And simultaneously with that discovery, it has been

found that the unequal distribution of land in the two hemispheres (a great fact, though known to physical geographers only in modern times) enables the Great Pyramid, though not situated on the Equator, yet to be in the parallel of latitude which has an equal amount of dry land, or of man-bearing, kingdom producing surface on either side of it; enables it also to be on that meridian of longitude which has the greatest meridian length of land in the whole globe; to be, further, in the mean temperature of all inhabited lands, and to be less vexed by storms, and aerial disturbances than any other country known.

The Great Pyramid thus indicates, by its position in Egypt, and Egypt's in the world, both a central meridian for longitude that might advantageously be adopted by all nations, as well as a grand and also central reference for temperature; with a standard thereof which is not only the best and fairest for all communities for scientific purposes, but the most favourable for human life and growth, the happiest mean between cold and heat. At the same time, in its actual structure, as in part already indicated, the building affords the only perfect standard of linear measure to which all nations can ever be expected to agree, and the only one which establishes a harmonious scale of commensurabilities between the small units employed by men in their terrestrial works and operations, and those grander units on which the heavens themselves have been laid out by the Almighty Architect; while it also affords a similarly unexceptionable system of capacity and weight measures, bringing into prominent notice the wondrous chemical constituents of the deep interior of the earth, or those very features thereof which are forming more and more as civilisation advances and learning grows—the wealth and power of modern men.

But for whose use was this astonishing building prepared, stored with wisdom of both an abstract and practical kind, and especially with those units and standards of weight and measure, so founded as to become necessarily the best material symbols of the practical justice, law, and order of any holy, perfect, and lasting Government?

Not simply for the use of man of, and by, himself alone. That we may be perfectly certain of; because the chief keys of the mystery were sealed up in the building at the very time of its erection, and were kept in that way unknown until a very recent age; and others of the keys were dependent on the progress of men in teaching themselves science, up to a stage which, notwithstanding the progressive developments from Greek and Roman up to our own time, they certainly had not reached only 15 years ago, though they may be touching on it now. Let us seek for a solution, then, of this question in a totally different quarter;

remembering, too, that Isaiah, in the spirit, indicates that the Pyramid is a Monument *to the Lord*.

Though the Great Pyramid has been locked up against, or has been unreadable by, man from 4000 years ago almost to the other day,—so that not before now could its message have been obtained by men from itself,—yet some portions of its system of weights and measures have been in use for ages amongst certain branches of mankind.

What branches?

Why, precisely those to whom the oracles of God have been most frequently vouchsafed; and primarily to the Hebrews. Their measures, both of length and capacity, especially when under such teachers as Moses, David, and Solomon, were in fact those of the Great Pyramid; and if one set, then both were of God. Or if, again, we find some of the Pyramid astronomy and measures of time for chronological reckoning in use amongst Mexicans, Australians, New Zealanders (far-dispersed families, to whom no one knows otherwise of any dispensations having been directly made, and to whom some of the rationalists of our day in physical science would deny the right of full brotherhood as men), yet there is enough now manifested to show that these rules of reckoning, and special ideas attached to certain stars, were imparted to those tribes at the date of the Biblical Dispersion of mankind: and were even a portion of the heirlooms of appropriate knowledge with which a stern Judge, but merciful Heavenly Father, furnished those families whom He then condemned to distant abodes; though, at the same time, He assisted them, both to gain their respective localities, and to maintain themselves there, as his witnesses, from that period until the time of the restitution of all things, closely approaching now, though not yet actually and fully arrived.

The design, then, of the Great Pyramid was of and from God, and refers to all peoples and tongues; but there still remains the question, the inscrutable mystery of all human sages in every age and clime yet,—For what purpose?

Here, however, in this present age, or in the ripening of the times appointed, we need not remain long altogether in the dark. The one purpose for which the Scriptures themselves were manifested, and about which they continually revolve, is the salvation of man by the Son of God. From the beginning to the end, from Genesis to Revelation—that is their never-failing theme. Without allusion to the Son of God there can be no true revealed religion. He is the one and only Mediator, through whom man may approach God; and the separation of the peculiar people was not for their excellence, but for His purposes.

Now, it may have often excited the surprise of the religious

readers of the Bible why the Saviour, to such an extent the power and Spirit of God, is so often likened to a "stone"!

Yet when those passages are compared and studied, it presently appears that it is by no means an ordinary stone that is alluded to; it is a cut stone—a stone of pointed kind—on which whosoever falls he shall be broken; and of immense size, as well as mounted up at a great height, so that on whomsoever it shall fall, it will grind him to powder; a head-stone, moreover, and a topmost corner-stone, so symmetrically completing the whole building it appertains to, that that structure could be no other than a pyramid of the same order as the Great Pyramid—or, rather, it could only be the Great Pyramid itself; and if its head stone is a favourite scriptural symbol of Christ, no wonder that Zechariah speaks of the "head-stone of the great mountain being brought out with shoutings, crying, Grace, grace unto it." Or that, when that corner-stone was laid, according to the words of God himself, in Job, "The morning stars sang together, and all the sons of God shouted for joy."

The Great Pyramid, then, has much to do in the Bible with the Messiah, and both at his First and Second Comings; or, if at the First, how much more at the Second? Symbolically, perhaps, only at the First; but materially and governmentally at the Second.

Can there be any question more important for our own times than the reality of the Second Coming of Christ in power to reign on the earth? The Bible indicates that the Jews are to be established once again in Zion before it takes place. Why, until they repent, seems inexplicable, except that they were not so wholly wrong after all. Of the *two* predicted Comings, they overlooked the First one in meekness and sorrow, misled by the excelling glories that were predicted of the Second. Not a much greater error, argued the late Matthew Habershon (himself a converted Jew), than that of too many Christians who, holding to the First, overlook, deny, spiritualise away, or misappropriate the Second Coming, because it is still of the future. The Jews crucified the Saviour at his first coming without knowing him; the Christians, (happily, not all) are presuming to call themselves the body of Christ, and to render needless his Second Coming, because they will themselves occupy any millennial throne that is to be.

Perhaps there was even more excuse for the poor Jews; for the prophecies they looked to, must, in their day, have been of inconceivable difficulty to read aright. The First and Second Comings are there mentioned, either together, or in such close consecutiveness, as to be without any apparent interval—except, indeed, such as may now be appreciated by aid of the stereoscopic power of the 2000 years which have since elapsed; and

which we are, therefore, unpardonable, if we fail to make use of.

Thus in Isaiah ix. it is written, "For unto us a child is born, unto us a son is given"—that is, for the First Coming; but when the prophet goes on in the same sentence with, "and the government shall be on his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this,"—then it is clear that an interval of 1900 years nearly is to be supplied, and the Second Coming to be that which is finally alluded to.

So also in that most signal of all prophecies (Luke i.), the message of the angel to Mary, "Thou shalt bring forth a son, and call his name JESUS. He shall be great, and shall be called the Son of the Highest: ——— and the Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

The prophecy begins with a description of the First Coming, and ends with a statement of what never has been accomplished yet, or during all the 1840 years of that Coming's dispensation, but is to be certainly accomplished under the Second Coming; for thus, again we read in Isaiah xi. :—

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

And why? Mainly because the Jews, or Judah, will have to confess that the Christians—descendants chiefly of Ephraim—were right, in there having been a First Coming of their own Messiah in meekness, sorrow, and grief, as foretold by their prophets; and the Christians on the other hand will have to acknowledge that the Jews were also right in seeing, and wonderfully faithful in holding fast, even through 2000 years of troubles and unheard-of persecutions, to their belief—that there was to be a Coming, which is the Second Coming, in person and material majesty of the Christian's own Lord, Jesus. Each family of brethren adhered to one, and despised the other, of

His two Comings. And it is the crowning glory of the Great Pyramid to have been prepared by Divine inspiration in the beginning of the world, so as to be now capable of standing up a more than mortal witness to these latter days, both of there being a finite-appointed time for the First, and now, at last, a close approach of the exceeding glories of the Second Christian Dispensation; though seen athwart times of trouble still. For the old *theotechnies* of classic ages, reinforced with science of modern schools, will make one more effort to arise; and then will arrive that glorious day of united co-operation of the two houses—houses separated ever since Solomon's successor went astray under the teaching of human wisdom—that day when, as God says prophetically for it through Zechariah, "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is His goodness, and how great is His beauty." Or as David more precisely expresses it—"Oh how great is Thy goodness which thou hast laid up for them that fear Thee; which Thou hast wrought out for them that trust in Thee before the sons of men!"

C. PIAZZI SMYTH,
Astronomer-Royal for Scotland.

15 Royal Terrace, Edinburgh,
10th February, 1873.

No. 7.—THE GLORY OF THE OVERTHROW OF INFIDELITY.

The destruction and annihilation of Infidelity throughout our Land is one of the sure Glories inseparable from our Identity with Israel being established. As positive proof that it cannot be effected by the preaching of the Gospel, as at present dispensed by our Ministry, we have the fact that, notwithstanding we have had an earnest Ministry for hundreds of years, yet we have in the present time more avowed infidelity among our people than at any former period of our history: so preponderating that the Right Hon. W. E. Gladstone declared in January, 1873, that the progress of infidelity in our Country was really alarming, and that it was permeating all classes of Society, from the highest to the lowest: I am not alarmed at this, nor yet surprised. With so many preachers squabbling with each other, contradicting all others as well as themselves, making much of a little, fighting about vestments and candles,

oftentimes acting directly contrary to the teachings of our Saviour, utterly ignoring the Sure Word of prophecy, the spread of Infidelity is not to be wondered at. I fearlessly state my belief that preachers, as much as any other class, are answerable for the increase of this wickedness. They, in a large measure, have caused it; and having done so, it becomes impossible for them to cure it. As a body, this privilege is taken from them; yet it is fair to say that they never have been invested with the mission of destroying national unbelief in God. The Almighty never designed their agency for this purpose. True, they have effected it in minor and individual cases, but they never could effect it in a National sense; this can only be done by the Identity of Israel. God Himself declares this, and we cannot set aside God's plan, but must alone use the means He Himself has designed, and not our own.

Infidelity is the denial of the existence of God, a refusal to believe in Him as the Creator. It is a sin against God and against reason. Thanks be to God, His remedy is at hand, and that is, by bringing forth the Blind people of Israel; in other words, by their Identity. God declares this to be His means for removing Unbelief. He calls upon us to be Witnesses even against our own belief, Witnesses against ourselves, and Witnesses for Him to the truth of His Word. God's Word must be true. He says, when alluding to the horrors of the theory of Infidelity, "Bring forth the Blind people that have eyes." Not blind through a physical defect, but a people, a nation, who answer to the callings of Israel, whilst they have been in ignorance of the fact. This bringing forth is their National Identity. Then God says, "Who among them can declare this, and show us former things," *i.e.*, who can show that their former history tallies with what God declared should be the lot of Israel; and again, "Let them bring forth their Witnesses that they may be justified"—that is, let them show wherein the various points of their history become identical with the foreordained and declared history of Israel, because these Identities are the Witnessing points by which they become justified in proclaiming before "all the nations" their positive and literal identity with Israel. To show the stress that the Almighty lays upon this duty, He commands the same thing in two chapters preceding the one from which we are quoting (Isa. xliii. 9). Thus: "Produce your cause, saith the Lord;" "Bring forth your strong reasons, saith the King of Jacob"—*i.e.*, bring forth your Identifications. For what purpose? "Let them bring them forth and show us what shall happen" (Isaiah xli. 21, 22). Thus, by our Identification, we know much about the future, which God wills that we should know. It is not an unholy prying into futurity which some

persons have declared it to be, because God commands it to be done. We are also commanded to look into the past. "Let them show the former things what they have been." It is by our past that our Identity is established. We must heed our identities. God bids us to "consider them," purposely that we might "know the latter end of them," and about the "things for to come." Why does our Identity become so important? Why is so much stress laid upon it by the Almighty? God gives us the reason. It is that infidelity might be destroyed. By our Identity we become Witnesses for God; the Almighty Himself says so. He declares, "Ye are my Witnesses, saith the Lord, and my Servant whom I have chosen: that ye may know and believe me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord; and beside Me there is no Saviour. . . . Ye are my Witnesses, saith the Lord, that I am God" (Isa. xliii. 8-13). Hence, here we have the direct affirmation of the Almighty, that by the bringing forth, or Identity of Israel, the making known of our identifications, by showing our National history hitherto to correspond with that declared of Israel, we obtain a power, and the only power to root up and destroy for ever the abominations of infidelity. Can we, loving God, be indifferent to this fact? Shall we insult Jehovah by declaring in His face that we believe OUR old method of Preaching, notwithstanding its positive failure for this work, is yet superior to the method the Creator declares He will use? Preaching is needful, and it would be the greatest calamity as yet, for it to fall into disuse; but for the great and mighty work of destroying Infidelity, God declares that there will be no greater power than the Identity of Lost Israel, and this becomes another of "Our Coming Glories."

No. 8.—THE GLORY OF THE DISUSE OF PREACHING.

The Institution of Preaching, taken in one sense, is most undoubtedly a calamity. It implies the existence of the ungodly, the rebellious, and the ignorant in our midst, as well as the thoughtless, the indifferent, and the forgetful; and the avowed object of the Institution is to raise the voice of warning, and to bring these classes to a knowledge of the truth. But our Identity with Israel will bring us to a grand Glory, because it must lead us to the time when the present object of preaching will be done away with; to the time when we shall not be troubled and grieved by the classes we have named.

The political resurrection of our Nation with Israel leads us to the time when the Lord will make a new Covenant with us. "The days come, saith the Lord, that I will make a new Covenant with the House of Israel, and with the House of Judah." So that the Jews will share in the Covenant as well as ourselves; but most assuredly the Covenant does NOT include the Gentile Nations, but alone the peoples of Israel and Judah, they only being specially named. The new Covenant is not to be "according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt." Nay, for at this time there was need of preaching and of teaching; but God is going to do better for us than He did to our forefathers. He says, referring to the time that follows our Identity, "I will do better unto you than at your beginnings, and ye SHALL KNOW that I am the Lord" (Ezek. xxxvi. 11); and this is part of the Covenant, because God says, "This shall be the Covenant that I will make with the House of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God and they shall be my people, and they shall TEACH NO MORE every man his neighbour, and every man his brother, saying, Know the Lord, for they SHALL ALL KNOW ME, from the least of them unto the greatest of them." This is one of the Glories, sure and certain, held out to us, as following our Identity, made doubly sure to us, because the utterance does not come from man, for the verse ends with the ringing joy, "Saith the Lord" (Jer. xxxi. 31-34). Again, reader, may I ask, With such an assurance from God of what shall be, dare you think lightly or treat with indifference this Identity question? True, this promise is given in connection with the return of Israel and Judah, but as the return cannot be effected until the Identity is acknowledged, it follows that this glorious promise of the disuse of preaching and teaching is a contingent of the Identity. The subject-matter of these verses has formed a standard prayer of the Churches for ages, so that now, seeing the only mode by which it can be effected, for the future to go to the Church or the Prayer Meeting, offering the prayer, and yet ignoring the Identity, could only indicate the use of vain petitions.

No. 9.—THE GLORY OF OBTAINING HEAVEN- TAUGHT PASTORS.

I would not have it said that we have not Pastors in our midst that are not taught of God, for we have very many; men both good and holy, God-owned and God-honoured, and in

every way worthy of our highest esteem and love. Of all men whom I would delight and feel honoured in serving, the Ministers of God have the foremost place, and all right-minded people and all children of God would say the same. Yet still we have the painful fact, that our National Identity with Israel makes it a sure and certain thing that we must have a large number of Ministers who are not sent by God. After Israel was ejected from their land, we have this prophecy applying to them, and whose forecast applies to these times: "His Watchmen are blind; they are all ignorant; . . . they are greedy dogs which can never have enough; they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter" (Isa. lvi. 11); and then by Jeremiah we are told, long after Israel had gone into Captivity, and a prophecy given to apply to the present times, because given in connection with the promise of their return, "Therefore thus saith the Lord God of Israel against the pastors that feed my people; ye have scattered my flock, driven them away, and have not visited them; behold I will visit upon you the evil of your doings" (Jer. xxiii. 2.) God says, "My people hath been lost sheep; their shepherds have caused them to go astray" (Jer. l. 6.) And, again, Ezekiel gives testimony, "Woe to the Shepherds of Israel that do feed themselves. . . . Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, . . . neither have ye sought that which was lost. . . . Thus saith the Lord God, Behold I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock," &c., &c. (Ezek. xxxiv. 2-19.) The subject is a painful one, and I care not to dwell upon it; but the words quoted are the words of God. Doubtless they might refer to those ministers who would pack a meeting, or who would sing the doxology to drown the voice of a brother who would ask an awkward question, or who would deport a well-set passion in the capacity of chairman, or who would put to the vote a favoured resolution while refusing an amendment, or who would put out the gas and declare a deacons' stampede, or who would dwell for ever upon the everlasting "whosoever" and ignore prophecy, or who would make a god of the dogma of Apostolical Succession, or of the minor and indifferent point of Congregationalism, or who would think more of calling himself after a man than after his Saviour. These and others may be signs of coming under the ban pronounced in the Scriptures quoted—practices that have long marred the beauty of Christian fellowship, that have grieved and wearied the souls of earnest believers, that have

abstracted solid strength from the Church, and hindered the full glory of God. Have we not all, in some way, shared in the pain and disgrace that such things entail, and do not our souls declare we have had enough of them? Then be it known, the Identity will lead to the time when all such evils shall be swept away. God declares this shall be so, for he says, speaking to ourselves, *i.e.*, to Israel, after our Identity is set in, "I will take you one of a city and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, who shall feed you with knowledge and understanding" (Jer. iii. 15). This is a promise positively given in connection with our Identity, and will lead, so far as our nation is concerned, to the most glorious age of the Church of Christ. No devout student of the Bible, or true-hearted lover of our Saviour, can be indifferent, without sin, to the approach of this prospect. Until then we are not justified in receiving with implicit trust the utterances of our ministers, and until then we are fully justified in adopting the wisdom of the Bereans of old, who searched for themselves to find whether the things told them by their teachers were truths or not. This much is certain, that the promise of having pastors after God's own heart is given to us in connection with the events that issue from our Identity; giving us another glory attached to our Identity question.

NO. 10.—THE GLORY OF DISESTABLISHMENT.

The foregoing paper must prepare the mind of the reader to conceive that all the acts of our clergy are not to be considered as the consummation of wisdom; and it is very evident from Scripture that their consent and clamour for a State Church, as the purest repository of truth, is not the highest token of Biblical knowledge. Yet prophecy has most clearly foreshown that Israel, when in their blindness, and, as a lost nation, were in ignorance of their origin, would have their National Church connected with the State; and if I had not found this with us, I would have demurred to the possibility of our nation being identical with Israel at all. God foresaw that we would have an Established Church; therefore, in a sense, it is right that we should be found with one. Nevertheless, our having it, does not follow that it is pleasing or acceptable to the Almighty. On the contrary, He implicitly and distinctly calls it a "defilement" and an "abomination," saying, it is the "setting of their threshold by my thresholds, and their post by my posts" (Ezek. xliii. 8). And undoubtedly our nationally declaring our Monarch to be "the Head of the Church" is placing our

threshold by that of the Almighty's, whilst He alone should be the Head of the Church.

As shown in the "Anglo-Saxon Riddle," * the verses 7 to 9 of Ezekiel xliii. apply to Israel, and that when a lost nation. They could not apply to Israel when in their land, because then it was abomination to them to bury the carcasses of their kings and great people within the walls of their synagogues, which were their high places; neither could the verses apply to Judah when in the land, because they had an equal aversion to this impiety; they could not apply to Judah since their captivity in any way, because since then they never have had kings to bury, and even now would loathe as a wickedness and pollution the burial of even one of their most cherished priests under the roof of any building set apart for the worship of God. Hence we are forced to the conclusion that they can only apply to the nation of Israel as now existing, whom many other prophecies declare should now be under the rule of a monarchy. Hence, having kings to bury, with the practice of burying them in high places or cathedrals, which practice in itself is an avowal that their National Church must be a State Church, I have no hesitation in declaring that our Identity with Israel when nationally established must lead both to a speedy Disestablishment and the entire removal of the dead from within the walls of our churches; indeed, this latter is the sure consequence of Disestablishment—part of the scheme; indeed, let me say that Disestablishment can only be effected by the Identity. It is a sure issue of the Identity, which will render it then quite another thing to our present notions of what this separation will involve. I make bold to say that the Liberation Society never can effect Disestablishment. I do not see that they are playing any part in the real accomplishment of it, unless it be the making of the subject familiar to the mind of the nation, so that when the time arrives for it to be effected the act may not appear so formidable, by their being in a measure prepared for it. Disestablishment by the Liberation Society would become a national scandal, whereas Disestablishment through the Identity would become a national glory. Disestablishment effected by the Liberation Society implies the creation of new sections of the Church and the full perpetuation of all the old ones, which are already the bane and burden of vital Christianity, the addition of sects making confusion worse confounded. It means plunder! the diverting of endowments made by holy men for strictly specified national purposes into the narrow channels of sectarianism, whereby bigotry, malice, jealousy, and all unholy

* Hamilton's. Twopence.

passions would become rampant, thus thwarting the intentions of the pious dead, who directed the endowments with the express desire of avoiding such strife. It means ungodly ambition, by which all sects would be placed upon a general equality, having an equal share of the spoil, by which some sects that are entirely devoid of Christianity, and whose proceedings are the buffoonery of nonsense, would be placed side by side with sections that do possess the majestic sway of Christian life, thus bringing religion into contempt and ridicule. Little nobodies, whose cause, though dragged about for years, never could make headway, because destitute of unction, by the uncleanness of hands, sharing equal division, and having the same advantages and a common footing, with those whom Divinity had fastened an importance upon, and whose hands were clean. This is what is implied by disestablishment through the agency of those now advocating this step, which may God in His great mercy ever avert. Disestablishment by the Identity becomes quite another thing. This implies the previous outpouring of the Holy Spirit upon the nation at large; it implies the abolition of all sects. It becomes incumbent alone upon the people seeing "eye to eye" with each other, being ready to serve God with "one consent," the complete merging of all into Christian unity, each having the same mind, by having "one heart," "one way," "flowing together," singing the same Psalms, offering the same prayers, which would be the entire nationalising of the people into one common and united church. This is what is implied by Disestablishment through the Identity, and surely anybody could see that, with the entire nation godly, and of one mind, Disestablishment would indeed become a glory; whereas, if effected under the vision of other agencies, it means havoc, spoil, disruption, misrule, and all the vices of an untaught and unrestrained license. The disunion of the Church from the State by the Identity will not abstract or divert one farthing from its legitimate application. Now, some are looking upon the funds of the Church as a rich spoil—as an immense treasure heap; but the operation of the Identity will cause us to look upon this fund as the offerings of backward hands, savouring of a grudging parsimony. National godliness will increase these resources a thousand fold, and then consider the gift too small. Nothing will be thought too much by our people in their gifts to God. Church property now is as nothing to what it will shortly become, when true religion becomes really national, freed from the trammels of the State. Then we shall have what our forefathers had—truly a national religion and a national church in every sense of the word, but not a state one.

It is worthy of remark that the Scriptures referred to, that

clearly recognise a State Church with Israel, only give forth the thought of Disestablishment in connection with the restoration of Israel. Therefore the proof comes from Scripture that it must be a result of the Identity, and not through any organised society. With the light thus given to the subject, by this new view of the question, a volume could profitably be written in presenting it in a thousand different and useful aspects, but our narrow limits will not allow us to go further into this point. Suffice it to say it is a glory attached to the Identity of our nation with Israel.

NO. II.—THE GLORY OF LARGE TEMPLES BEING REQUIRED.

It must become manifest that, with the near prospect of a national outpouring of the Holy Spirit, the bestowal upon us of a national righteousness, accompanied by the destruction of Infidelity and the perfect unity of Christians, together with the needlessness of preaching as now practised, the whole aspect of church history will go through an entire change. The principal portion of our church services is now generally considered to be embodied in the sermon. In the future, after the Identity, the principal part of public worship will be considered the devotional exercises. Now, especially among the Dissenting sections of the Church, the major portion of the time spent in the sanctuary is consumed by man's address and exhortation to his fellow-men; then the time will be chiefly spent by the expressions of adoration from the hearts of the people, sent forth by song and prayer to the Almighty GOD. Our chief object then will be praise, not by small congregations, such as now gather in our sanctuaries all over the land, but by the willing and eager flowing of the united strength of the parishes. We shall not then, as now, be content with small buildings, indifferently furnished, as though we had said anything will do for religious worship, but then we shall require immense Tabernacles, thinking it not too much to elaborately detail even the minor parts, doing our utmost to beautify the sanctuary, remembering that God's own instructions regarding the adornment of the Tabernacle, the Temple, and His glowing description of what the New Jerusalem shall be, testify that the Almighty is not indifferent to the righteousness of decoration, though many of us have declared that He was. I venture to say that the majority of the sanctuaries that we now possess, and still are using, we shall be utterly ashamed of when the outpouring of the Spirit is given to us, and we shall gladly suffer many of them to fall into disuse, certainly the use they

now are serving. The sanctuaries of the quickly coming future must be most capacious, suitable for the full swell of congregated thousands in the singing of psalms, which will constitute the "sacrifice of praise" that God will then require from us, and that we shall eagerly render. Hence with such a prospect, with the almost certainty of its near approach, because it is a clear contingent to the Identity being established, it does become a question whether there is wisdom in encouraging now the erection of small churches and chapels that we are asked to subscribe to in every direction. With the abounding churches now only partially filled, it does become a question whether it is wise to build more small places, when the certainty is that we shall spurn their use when Israel is nationally identified.

Lest any one should smile at the erection of immense houses of prayer when so much difficulty now exists to procure funds for the erection of small ones, I would reply by saying that the religiously inclined of our people is but a very small minority of the nation, counted by thousands; whereas upon the outpouring of the Holy Spirit, the entire nation, counted by millions, will then gladly come to the Service of God, and this will make all the difference. What has now taken years to accomplish in the raising of funds will then be done at a single gathering. Hence we outline another glory connected with the Identity, that of large temples for worship being required.

NO. 12.—THE GLORY OF THE EXEMPTION FROM WAR.

The next glory I bring under notice, assumes grand proportions, gifts us with a National boon, is of a nature the most tangible, comforting, and delightful, showing to us that the promises bestowed upon us by God, not only pertain to the heavenly life beyond the grave, but include the affairs of our earthly course, appealing to our daily experience, saving us from the troubles that afflict other nations, causing us to possess exceptional and peculiar advantages, and that when seen, will, as much as any blessing promised to us, fill the mind with becoming emotion, and the heart with intense gratitude, for the goodness and favour that God has in store for our people, that of sparing us the necessity of taking any part in the fast approaching Gentile struggles that must shortly convulse the entire Continent from one end to the other. The Bible being so clear upon this point, nothing becomes easier of Scriptural proof.

We have the direct testimony of Christ, given by Him in

answer to a question having reference to the restoration of Israel, therefore to a time yet to come, that "Nation SHALL rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places" (Matt. xxiv. 7). Our Saviour knew this from His knowledge that the Prophets must be fulfilled, therefore He knew a Prophet had written "Behold, the Lord cometh out of His place to punish the inhabitants of the earth" (Isa. xxvi. 21). God through another Prophet had declared, "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, all My fierce anger" (Zeph. iii. 8); and again, that the Almighty had said, "The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war: He shall cry, yea, roar; He shall prevail against his enemies. I have long time holden my peace; I have been still, refrained myself: *then* will I cry like a travailing woman; I will destroy and devour at once" (Isa. xlii. 13, 14).

These dreadful predictions have not yet taken place, they are yet in store for the future; and the whole of them are given in connection with the identity and restoration of Israel, therefore must have reference to a time near at hand.

Calling to mind the wars of the past, even the wars of Wellington and Nelson, and they were positively as nothing when put in comparison with what the wars of the future must be,—in no period of the past can it be said that the Lord has roared in war. Even the weapons used in the late American War, when the North was arrayed against the South, terrible and severely telling as that war was, eclipsing in the despatch of execution anything that had gone before; I say these weapons would now be discarded and cast aside as unworthy, and the choice given to the newer and more deadly weapons of recent invention, were they once more called upon to assemble themselves for conflict. Yea, come to later times, and it is easy to conceive that had the French, when face to face with the Prussians, played the part of warriors; that had they really buckled to, instead of uniformly giving in; that had there been a series of real engagements, instead of merely sham fights, we should now have on record the most calamitous war, involving the greatest amount of bloodshedding in the shortest time, that war history had ever known. Even they have made improvements in the weapons of death since then; so that the wars of the future, which Christ and the Prophets declare shall come to pass, will be the most gigantic, terrible, and costly, that have yet been known to history: the time when the Lord Himself shall "roar,"—roar as "a Man of War," putting into execution the "indignation" and "fierce

anger" of the great Almighty. This will be the time for the creation of widows and orphans, of the homeless and the destitute, of hunger and famine, of misery and helplessness, of the wounded and the bleeding, of national Debts and the decadence of Nations. It is not in the language of irony, but in that of solid fact, that Christ has designated this time as "the beginning of sorrows." Peace Societies have no power to prevent these troubles; were their principles to sway the earth, the Prophets would be rendered false, the Bible untrue; and in proof that their organisations are puerile and anti-scriptural, we have the admitted certain fact staring us in the face, that all the Continental Nations are prepared for the outbreak of these wars, are already armed to the teeth, and only wait the first lighted torch to make its appearance, which may now be called forth by any little trivial thing that can at all be construed into an out-of-the-way circumstance—and this is the now and near future of the Nations of the Continent.

The English People, being identical with Israel, will become entirely exempt from these warlike operations. The English Nation can take no part in them. This is a certain fact which it is my duty and pleasure to prove from Scripture, and for this purpose I call the attention of the reader to the passages already referred to, commencing with the Prophets.

The xxvi. chapter of Isaiah distinctly details the literal affairs of the Nation of Israel, and the matters that appertain to their latter-time history, when, after the outpouring, they shall have become "the righteous nation" (ver. 2), ready and prepared for re-possession, when they will "enter into" their inheritance of the land, when—what says Israel through the vision of the Prophet? Why, thus,—“Lord, thou wilt ordain PEACE for us” (ver. 12). Then we come to the closing verses of the chapter, where God addresses Israel as “my people,” as He does in divers other places. It is their peculiar title, thus, “I will bring again the captivity of MY PEOPLE ISRAEL” (Jer. xxx. 3). “My people Israel are at hand to come.” So God instructs us now, saying, “Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation be overpast. For, behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth shall disclose her blood, and shall no more cover her slain.” Here we have a direct avowal from God, that he is about to punish the Gentile Nations by the infliction of war, the mode of chastisement mostly used by Him in the punishment of Nations. It is most clear that only the Gentile Nations are to be punished, because during the time of the chastisement, His people, Israel, are to hide themselves, that is, to withdraw from all part in the con-

flicts; they are bid to "enter into their chambers" and "shut their doors about them," *i.e.*, they are to be neutral, and in no wise to interfere in these matters. As proving that this time must be near at hand, we ask how it comes to pass that our Nation, hitherto the first to interfere in every Continental squabble, always tenaciously contending for the dogma of the "balance of power," ever willing to lord it over our neighbours, insisting upon our right to exercise authority over them, should of late years suddenly, yet with honour and dignity, have claimed the principle of non-intervention? and what is non-intervention but the entering into our chambers and the shutting of our doors? So closely have we clung to the new system, that now, almost against our will, we are, as it were, all but obliterated from the political Map of Europe. We, whom the nations in late years were the foremost to consult, even asking for our consent to do so and so, now pass us by unheeded and unthought of; we, on the other hand, being utterly indifferent to them, not caring at all what they may be about. Thus we have obtained a precedent that prepares us to maintain the same doctrine in the future, when the time arrives for God to pour out His indignation upon the Gentile nations. The whole thing is the fulfilment of this prophecy. God has bidden Israel in these times to adopt the part of non-intervention; and we, being identical with Israel, though in ignorance of the fact, have been led by God to adopt these plans, rendering the fulfilment the more marvellous. Then, as farther showing how we cling to the system, we find that while all the other nations are increasing their armies and appliances for warfare, our tendency, on the contrary, in the very face of these facts, is to reduce and curtail, instead of maintaining and increasing. We have been drawn by an unseen power into this policy, without being able to adduce any really sufficient reason for so doing, and the whole thing is done, as it were, positively against the will of our people, rendering the change in the aspect truly wonderful. But we are not dependent alone upon this Scripture for proof. We have others.

In the xlii. chapter of Isaiah, Israel is specially commissioned to "Sing unto the Lord a new song," the commission being given to them after their captivity, and when they had a settled residence in their Islands—"the isles and the inhabitants thereof." The time for the "new song" is distinctly specified as the time when "the former things are come to pass," *i.e.*, when the time arrives for the prophecies issued by the Prophets in former days, are seen to have received fulfilment, including, of course, our identity, through which alone we can see the telling power of fulfilled prophecy. Hence, at this precise time, Israel, or ourselves, are addressed thus, "Let them give glory unto the

Lord, and declare His praise in the Islands" (ver. 12). This is the special work we are bid to be about, and when the identity is fully seen, who could fail to set about it? Shall we not all be eager to declare his praise? Thus WE have a prescribed duty;—but in the next verse, God does not refer to us, but only to the Gentiles, who will have quite another matter to attend to; for we are told: "The Lord shall go forth as a mighty man; He shall stir up jealousy like a man of war: He shall cry, yea, roar; He shall prevail against His enemies," &c. The Lord is not going to do this against Israel, because they are bid to give Him glory in the Islands. This going forth to war, this roaring, destroying, and devouring is against the Gentile nations for their iniquity. Israel will not share in it, indeed they cannot; it is impossible for them, because at the very time that the Almighty declares He is going forth to "stir up jealousy" among the Gentiles, at that very time He declares to Israel, therefore to ourselves, that He "will lead them in the paths they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them (Israel), and not forsake them" (verses 12-16). Here we are told of two distinct acts—kindness and mercy to Israel, at the very time that war and destruction are being dealt out to the Gentiles; while these latter are enduring the horrors of warfare, we, on the contrary, shall have disclosed to us the glory of our birthright—the mystery of our ancestry will be cleared up to us; this darkness will be made light, and all our crooked and doubtful theories will be made straight—we being set apart to the peaceful and delightful occupation of giving the Lord glory, and declaring His praise "in the Islands:" thus overwhelmingly proving our exemption from war.

We are told the same thing in substance by the Prophet Zephaniah, by whom God says, "For my determination is to gather the Nations, that I may assemble the kingdoms to pour upon them mine indignation, all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." And here again these judgments can only be intended to apply to the Gentile nations, and not to Israel, because the remaining verses of this chapter alone speak of Israel, as coming into great glory at this very time. Israel is specially addressed in the following verses, spoken of as "my suppliants," "the daughter of my dispersed," bid to "shout, O Israel." Therefore we are told by Scripture, that when God is going to put His "determination" into execution upon the Gentile people, at that very time, God will turn upon the people of Israel "a pure language," that THEY may all "call upon the name of the Lord, to serve Him with one consent"

(iii. 8-11). So that again we have two distinct things told us: Judgment upon the Gentiles—Glory and special favour to Israel; therefore their exemption from the troubles of war. This must be so, for the same verse commences with an exhortation to Israel, saying, “Therefore, wait ye (*i.e.*, Israel) upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the Nations,” &c. While the Lord is doing this, Israel is bid to wait upon Him, thus beautifully bringing out our exemption.

The same thing is shadowed forth in Psalm cxxv. 5, thus, “As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity; but PEACE shall be UPON ISRAEL;” being a direct acknowledgment that at the time that the Gentiles enter upon their commotions, the nation of Israel shall be in the possession of peace. Hence once more our exemption is enforced, “Yea thou shalt see thy children’s children, and PEACE UPON ISRAEL” (Psalm cxxviii. 6.)

The prophecies contained in the sixtieth chapter of Isaiah were written long after Israel had been ejected from their land, therefore could never be intended to apply to the time when they formerly had possession; and from the certain fact that none of them have as yet had fulfilment, it follows that they are promises yet in store for them; indeed, the whole chapter refers to the time that will commence from their Identity being acknowledged. This is most clear, because the Identity is positively indicated in the first verse, where Israel is specially and emphatically bid to “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” The arising and shining and the light that “is come” is the knowledge of their Identity, this being to them, what it must be to us, the very glory of the Lord upon us. Then God says, at the very time of our rising into this glory, of our becoming acquainted with the splendour of this light, of this glorious truth, at that same time gloom and sorrow shall begin to cover the Gentile peoples, “For, behold, the darkness shall cover the earth, and gross darkness the people (*i.e.* the Gentiles); but the Lord shall arise upon thee, and His glory shall be seen upon thee” (*i.e.* upon Israel). So that again we have the two distinct things—darkness covering the Gentile nations, but Israel saved from it all; trouble to the one, favour to the other. So that we possess ample proofs of our sure exemption from war; but we can add to the testimonies one from Ezekiel, thus, “And they (*i.e.* Israel) shall DWELL SAFELY therein, and shall build houses, and plant vineyards; yea, they shall DWELL WITH CONFIDENCE when I have EXECUTED JUDGMENTS upon all those (*i.e.* Gentile nations) that despise them round about them” (xxviii. 26). So that here again we have the two things (safety and confidence

for Israel, the execution of judgments upon the Gentiles), hence once more our exemption. It is very easy to see that these favourable circumstances must be for the possession of Israel, otherwise we should have the prophets contradicting themselves, and even the Almighty at conflict with His own declarations, which, of course, could not possibly be the case, because God, through the prophets, has declared that upon the time of our Identity setting in, which leads almost immediately to our return to re-possess Palestine, we shall be in the enjoyment of peace. By Jeremiah we are expressly told, "Jacob shall *return*, and shall be in REST and be QUIET, and none shall make him afraid" (Jer. xxx. 10). "I will bring them *again* unto this place, and I will cause them to DWELL SAFELY" (Jer. xxxii. 37). "Fear not, O, Israel. . . . Jacob shall *return*, and be IN REST and AT EASE, and none shall make him afraid. Fear thou not, O, Jacob, my servant" (Jer. xlvi. 27). "My people shall dwell in a PEACEABLE HABITATION, and in SURE dwellings, and in QUIET RESTING PLACES" (Isaiah xxxii. 18). "I will make with them a covenant of PEACE" (Ezek. xxxiv. 25). "They that dwell under HIS SHADOW shall *return*" (Hos. xiv. 7). "I am in the midst of Israel. . . . My people shall never be ashamed" (Joel ii. 27). "I will bring again the captivity of my people of Israel, and they shall build the waste cities" (Amos ix. 14). Passages such as the above are so numerous that we cannot spare space to refer to others, but these are sufficient to show the nature of the promises that must attend Israel about the time of their political resurrection. Hence we, being identical with Israel, these promises become ours, and they clearly testify that in these times we shall have nothing to do with war. By taking this view of the question we are led to see how beautifully the New Testament harmonises with the Old. Christ had no desire, and, verily, he had no power to destroy the Prophets; so that whatever testimony Christ has given upon the subject must be in perfect agreement with what the Prophets have uttered. Hence, our Saviour, referring to the actual time of the restoration of Israel to her land, speaking to the very representatives of Israel, therefore speaking to the Nation of Israel, says, "When ye shall hear of wars, and rumours of wars, be ye not troubled." (Mark xiii. 7.) "When ye shall hear of wars and commotions, be not terrified." (Luke xxi. 9.) Which is a direct instruction that they are to take no part in the wars, otherwise the instruction would be perfectly useless; if we were to take a part in the coming wars, it would be impossible to help ourselves from being "troubled." We thus obtain a clear case, supported by ample testimony both from the Old and New Testaments, that we, being identical with Israel, must become entirely exempted from

taking any share with the Gentile nations in their approaching operations of war; and this is a glory of no small importance in itself, and the more so because it leads to another glory which will be unfolded in the following chapter.

No. 13.—THE GLORY OF SAVING MILLIONS A-YEAR.

To spend money without reason is undoubtedly a waste, and to waste is sin. I have already shown, in "Flashes of Light," page 19, the possibility of saving some hundreds of millions in the expenditure of the country. I there based my argument upon the certainty that, if we were identical with Israel, then we had possession of the promise given to Israel, that "five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you by the sword." I showed that we proved our Identity by the mere fact that we had so often accomplished this thing; and, if so, then it followed that we were not in need of a large and expensive standing army, there not being the necessity with us to maintain the same standards of strength that the Gentile nations were sustaining; that, therefore, many millions could reasonably be saved from this item of taxation alone, with the possibility of effecting within five years a clear saving of £250,000,000, which would mean so much comfort added to, and so much burden taken from, the back bone of the nation. I still adhere to the statement then put forth, and am convinced that the reader will see, from the subject of the foregoing chapter, that of the sureness of our exemption from taking any part in the war operations of these times; supplies us with another most grave and weighty consideration, giving additional strength to the position there laid down. I am convinced that this two hundred and fifty millions is considerably understated; because, prove that we are Israel and you prove what our fives and hundreds can do, and also our glorious exemption, which must lead not only to curtailment in this direction, but in many others; and the very saving itself, if only this sum, implies hidden meanings, such as the removal of pauperism and its consequent expense, the reduction of the National Debt and the interest item that rides upon it. Indeed, the matters involved are so gigantic; the prospects held out become so vast, as almost to bewilder conception. Yet it becomes easy to see that the matter of our Identity must carry with it a real and substantial financial glory.

God forbid that I should be understood as advocating that great curtailments should be effected at once, because I do not.

The first important matter is to have our Identity nationally established, and not until this is done should these reductions be taken in hand. The Identity is the first step, and with this effected all the rest must follow. With glories of this magnitude hanging upon the consideration of the Identity; when so much is involved, when the proofs are at hand, it becomes evident that to refuse, nationally and calmly and thoroughly, to investigate this question would surely be a national crime. If we had only the probabilities that the matter was true; seeing the issues if proved, to refuse investigation would become tantamount to treason! treason alike to the Country, to the Church, and to God.

If we are Israel, and come into the knowledge of the fact, no power on earth could prevent us from taking advantage of the special privileges and exceptional exemptions which these promises, given to Israel, would bestow upon us. Prove that these promises are our inheritance, and we should be bound to carry their provisions out; otherwise the very purposes that God gave them to serve would be defeated, a consideration that God himself would never permit, because He has other reasons for them to serve, besides our mere glory. It is by the giving of these blessed promises to us, and the Gentile nations seeing that we have them in possession, that He will get to Himself a great name. Thus He will become glorified Himself in and by Israel. Can we be indifferent to this? By these favours being seen to be upon us, He, through us, makes Himself known to the other nations. Can this, His glory, be nothing to us—of no moment? Impossible! Then we must act upon them to the utmost limits. If we did not, what havoc, what revolution, what Church destruction, clergy annihilation, and gross impiety would be entailed, because if we refused to act upon one promise given to us direct from God, we could only do so because we had not faith in the promise; and if we can be justified in refusing faith in one God-given promise, then we should be equally justified in refusing to give our faith to all others. If we could be right in rejecting one we should become logically right in rejecting all, even to disbelieving God's promise, faithful and sure, that we could obtain salvation through the blood of our Lord and Saviour Jesus Christ, our adorable Redeemer. I maintain that to reject one promise given to us by God would lead to this calamity, would lead to the utter destruction of all the pious work our clergy have in hand, would reduce them all to cyphers, and our grand old Bible to a tinkling cymbal. Hence with these issues at stake, surely it becomes impossible that these matters should be esteemed unworthy of consideration by our Monarch and Government, our Lords and Com-

mons, our Church and People. Nay, if by no other section of the community, surely a faithful ministry, together with all lovers of Jesus, will insist upon a full and impartial inquiry into the whole matter.

No. 14.—THE GLORY OF RIGHTEOUS TAXATION.

Excessive taxation has long been a burden familiar to Englishmen, and perhaps the oppressiveness of the burden has never been so severely felt as in these days. For forty years past the cry of the people has been for retrenchment, yet, under the sway of a Liberal Government, year by year it has been gradually increasing, until we beget the impression that, unless some great deliverance is forthcoming, there will be no bounds to its extension.

The expenses in the management of the country being always on the increase is leading to much evil, because direct taxation not yielding sufficient to meet the expenditure, unrighteous imposts, such as the Income-tax, are exacted, the people being asked to accept the burden under the promise that its impost would only be for a short time, only to find that when the time of promise arrived, owing to the continued growth of the expenditure in the meantime, its continuance became necessary. Then, expenses still increasing, the Government naturally become anxious not to create new taxes, are drawn into the evil of interfering with the trading industries of the country by becoming traders themselves, so creating unfair monopolies, that by the profit of the various trades they undertake they may have the wherewith to cover their deficiencies. This latter evil is worse than the first. Undoubtedly there are some branches of manufactures the Government have undisputed right to take in hand, such as those connected with the protection of the country, but our Government have no right to lower the dignity of the nation by needlessly becoming traders. The proceeds of direct taxation should be sufficient to cover all expenses. Hence we maintain it to be a vicious and a wrong principle that leads our Government to undertake Banking, Life Assurance, Endowments, Annuities, Tailoring, Stationery, or even the Telegraph or Post Office industries. If they are justified in opening small banking accounts, they would be equally so in larger ones; if justified in undertaking life assurance, they could likewise accept the risks of fire and accidental insurances, and could add to banking, foreign exchanges and stockbroking, even descending into the depths of grocery, coals, and tallow chandling. It is the duty of Government vigorously to enforce that all traders should trade honestly, but not to embark in trade

themselves. Private enterprise can always conduct business in a better and less costly way than Governments, and commerce left entirely in its hands would give nerve and impulse to trade, whereas this Cabinet-trading cripples, depresses, and paralyses these industries, and leads to monopoly, jobbery, corruption, and, withal, a highly objectionable patronage.

With these suggestions, mildly thrown out, I declare that the Identity of our nation with Israel will bring to us the certain destruction of these abuses, because God most distinctly promises that about the time of Israel's restoration "I will make thy officers peace, and thine exactors righteousness; violence shall no more be heard in thy land, wasting nor destruction within thy borders" (Isa. lx. 17). Thus the Identity comes forward with the glory of the power to do away with excessive taxation, undue exactions, and the wasting of the resources of the people. I see by this Identity the Income-tax doomed, and surely the most sanguine of our politicians, though ardently desiring it, cannot clearly see the way of effecting it by any other means.

As for such Gentile countries as France, Italy, Germany, Russia, Austria, &c., I could quite see the thorough desirableness of their Governments having the complete control of the post offices, the telegraphs, and the railways, because they are coming into times of internal commotions and warfare, when State secrets and instructions should be inviolably preserved; but the English nation, being identical with Israel, becomes a positive exception. "Peace," not war, "is ordained for us;" therefore we shall have no State secrets worth preserving, and no large bodies of troops needed to transport from one part of the country to another. The time is coming, and is near at hand, when it will be our special prerogative, by the decree of the Almighty, to "live carelessly in the ISLES." Hence it becomes most undesirable for our Government to acquire the railways of our country, and it would be wisdom for the voice of the people to forbid the clamourings of a few interested place-hunters, who are insidiously advocating this step being heeded by our Parliament.

THE GLORY OF SETTING UP THE ENSIGN.

The identity of the English nation with Israel indicates, amongst other things, that the Almighty will set up an ensign in our midst. "And He shall set up an ensign for the nations" (Isaiah xi. 12). Where shall this ensign be set up? In Palestine, or in England, the land of Israel's captivity? Most assuredly, in England, because the ensign is to be the

sign of the gathering, the assembling, prior to the return, and England must be the rallying point. What shall the ensign consist of? This we are very plainly told; thus, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people" (Isaiah xi. 10). Those ministers who have not the power to penetrate beneath the surface, and who can only see a spiritual meaning for every text, would say Christ was this ensign, but I cannot entertain this interpretation. It is clear that this is a material ensign, and it is equally clear, that Christ cannot become materially manifested to us until after Israel's restoration has actually been effected. But this ensign is to be set up before their departure, before they take one footstep on the journey of their return. Therefore the ensign cannot be Christ, and it cannot be the *spiritual* manifestation of Christ, because this we have already. Christ is *now* the spiritual comforter of every soul seeking Him. This ensign has yet to be set up; it is an act of the future, so that to say it is Christ would be tantamount to denying that we have His spiritual presence at all. It is quite true that Christ is a root of Jesse, and is referred to in other Scriptures under this title; but it is equally true that David was a root of Jesse, and Solomon, and Hezekiah, and Zedekiah, and all David's heirs; and as God swore by oath that his seed should never be destroyed, it follows that his seed must now exist; therefore his lineal ancestry, wheresoever they are, must be roots of Jesse; and as God also promised by oath that this seed of David's, now existing, should hold the sceptre over Israel, and as we are identical with Israel, it follows, if the oath of the Almighty still stands good, that our beloved Queen Victoria is literally and materially "a root of Jesse," and the Scripture saith that it is "a root [of Jesse which shall stand for an ensign." Why, then, should not the watchful among God's children have their eyes fastened upon our Queen as the ensign the Almighty may shortly set up? He is already making the preparations; the key-note has already been given to us; the main-spring has been set in motion. The Rev. F. R. A. Glover, M.A., comes to the front to prove the positive and lineal ancestry of Queen Victoria from the "Remnant of Judah," that is, from the "King's daughters" who were not slain, as their brothers were, and who were "the remnant that escaped," and the very remnant to whom God gave His promise that it should yet "take root downwards and bear fruit upwards," by which God promises that from one of these "King's daughters" the seed of David should be perpetuated, and with it the very throne of David re-established. The research of Mr. Glover abundantly proves that God has kept His promise, as we that love the Lord may be quite sure He would; and let us thank God that now

the seed of this escaped remnant can be traced direct to Her Most Gracious Majesty now on our throne, without a link in the chain being missing. She is, indeed, "a root of Jesse," so that in her or her lineal representatives we are justified in looking for the ensign; and as the seed was preserved through "a tender branch" (Ezek. xvii. 22), *i.e.* in the female who escaped, so we might hope that the glory of the ensign may be manifested to us in the glory of womanhood. The picture may almost now be seen—the materials are all at hand. In the foreground, Victoria, the root of Jesse, may stand, the surroundings have only to be collected together. The identity is one. It is in the land, and making progress. It has already impressed nearly a million of the thoughtful of mankind. We only want now the people to make it a matter of prayer. "I will yet, for all this, be enquired of by the House of Israel to do it for them." (Ezek. xxxvi. 37; Is. xli. 21; Is. lxii. 6.) The people will surely take this matter in hand. Then will the signs be given to us—the outpouring of the Spirit; the union of Christians; our national righteousness; God's word coming forth triumphant; His glory upon us; being seen by the Gentiles upon us. These will become our seals, they will become tokens "for the nations" (ver. 12), testifying to the Gentiles our credentials; so that they, seeing our arising, our shining, or God's glory upon us, would not be able to withstand our claim to the re-possession of the land; for this is the whole purport of the ensign being set up. When this ensign shall appear, "to it shall the Gentiles seek" (ver. 10); *i.e.*, they shall give in their adhesion to our heirship; they shall acknowledge the glory of our ancestry; they shall not retard, but facilitate our return; they shall recognise our glorious ensign; see in Her Majesty, or in her successor, "a root of Jesse," and so shall be brought forth in double honours the glory of the ensign.*

No. 16.—THE GLORY OF GATHERING THE JEWS.

"And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. xi. 12.) Here are three distinct things—1st, The setting up of an en-

* The suggestion of our Queen being the ensign (which is *not* insisted upon), may be objected to by the masculine gender of the personal pronoun being used; but Scripture does not notice such minutiae. As in our own National Acts of Parliament, the masculine includes the feminine; so it may be here. The great point to maintain is the setting up of an ensign, which our identity must lead to: Hence the glory.

sign; 2nd, The assembling of the ten tribes; and, 3rd, The gathering together of the two tribes—by which we can plainly see that after the ensign is set up the distinction of Israel from Judah is carefully observed by Scripture. Whenever the time of the return shall arrive, Israel and Judah must start “together.” One cannot go before the other, and it is equally certain that they must both start from the same point, and that the starting point must be the land of Israel’s captivity, which is England. It therefore follows that the dispersed Jews shall be gathered from all quarters of the earth to England, prior to their return with Israel. Hence the obvious necessity of the setting up of the ensign in England, where gather the Jews from Assyria, Egypt, Pathros, Cush, Elam, indeed from everywhere, and the representatives of Israel shall be gathered “from the islands of the sea,” which is fairly a description of our English settlements. The Almighty distinctly tells us that our great meeting point shall not be in the East, and also that we shall not rush individually of our own accord without pre-arrangement and organisation to the land; for He says, “O, Israel, fear not, for I am with thee; I will bring thy seed from the east, and GATHER thee from the WEST” (Isa. xliii. 5). Thus the GATHERING point is fixed in the WEST, and as Israel and Judah must start on their way to take possession from a “north country” (Jer. xxiii. 8), and as Israel must be an island nation, it follows that their isles must be in the north-west (the exact position of England to Palestine), the latter being the seat of prophecy. Therefore, the GATHERING must take place in England; we shall have the glory of collecting the Jews in order that they may return with us, when we shall have the honour and glory of presenting them to the Lord. What is the present? The present is “OF A PEOPLE scattered and peeled, a nation meted out and trodden under foot, the very condition of the poor Jews even to this day. From whom does the present come? From an entirely different people—from a strong, undefeated nation; not a nation scattered and trodden down, but “FROM A PEOPLE terrible from their beginning hitherto” (Isa. xviii. 7). Thus the glory of presenting the Jews to God IS FOR ISRAEL. Can our brethren, the Jews, be indifferent to such a prospect? Why, our Identity with Israel becomes their very life; it leads to the ending of all their sorrows, to their being reinstated in glory, to their possession of the promises made to their fathers, to their sharing together with us of the full and special favours of the Almighty, to all the bitterness of feeling between Israel and Judah being done away with, because, though they have not recognised Israel, Israel must be in existence, and prophecy would be at fault if there was not envying and vexing between Israel and

Judah, and Judah and Israel? Has not this been the case? Have we not taken our place with all the other nations in despising the Jews? And though of late years we have removed Jewish disabilities, and given them the full privileges of citizenship, making England more a home to them than any other spot on earth, yet it would be false to say they are freed from the taunts of thousands of the cowardly vulgar and the brutally coarse of our people. Our Identity leads to fraternity with them; it throws the bond of brotherhood over us. We shall then each be brought to see our kindred to the same family, and so our gathering them together here brings the very time to our doors when we shall no more envy Judah, and Judah shall no more vex us (Isa. xi. 13). Will not this be a glory for both of us?

NOTE BY THE WAY.

In the order of events, we now arrive at the time when the preparations for the Return should take place, so far, *i.e.*, of what we have spoken; all the great events would have had initiation within our own country, such as the Outpouring, the Unity of Christians, Setting up of the Ensign, Gathering of the Jews, &c., &c.; but the questions very naturally arise, Is not some movement necessary to be in being *elsewhere* apart from our land? Would not our immediate return interfere materially with existing Continental rights? Certainly it would. Hence the necessity of innovations being made by some Gentile nations, because to return at once would be to interfere with Turkey, and that against her will. With all our signs and seals upon us, with our Identity or "manifestation" of our kindred as "the sons of God" complete, yet there would not be a sufficient justification in the sight of Turkey to compel her to give up her custody of Palestine. Other steps will have to be taken. Providence will order events abroad as well as here. The restoration of Israel must be at a time when there are commotions among certain of the Gentile peoples, and these times of Gentile strife being brought about will create for Russia her long-looked for opportunity of annexing Turkey to her territory. I believe the indications of Scripture are that Turkey should go to Russia. The Crimean war testified that her inclinations are in that direction. Then we protested, by the operation of force, against her demands, humouring France by allowing her to take part with us in the deed. But since then, in order to meet the requirements of Scripture, we have adopted the system of non-intervention, and France has

other work in store for her that will compel her to so concentrate her energies that she will not be able to give heed to Russia. When this work is ripe enough for action, the probability is that opportunity will be made. When France is preparing for strife elsewhere, then may Russia come forth to advance her claim for Turkey; and as Scripture requires Israel's return to be effected by peace, and not by war, the inference is, that should Russia put forth her claim, it might lead to a compromise being effected, such as Turkey in part going to Russia, and Palestine, with a boundary to the River Euphrates, coming to England. I say "Turkey in part" going to Russia, because I see no reason why a slip along the north coast of the Mediterranean Sea, extending on the other side of the Euphrates as far as Media, or thereabouts, should not, by virtue of the compromise, go to a third Power, say, for instance, to such a nation as Germany, that we might have a more friendly and kindred Power intervening between Russia and our great possession in the East. It would be but wisdom on our part to insist upon this, knowing the traditionary ambition Russia has for annexation. Thus it would act as a safeguard, and if this position was assigned to Germany, it is easy to see that a good foothold in Asia would be exceedingly useful to her on account of the vast increase of her people. It would also be more than an equivalent, in case she should be required to give up her colonizing efforts in Palestine, she having with a somewhat short-sighted policy taken possession of country that the Almighty especially assigns to the Levites upon their return with us; and it follows, that if God requires it to be in the occupation of a certain people, the Germans will have to give it up, so that territory in the neighbourhood of Palestine may be convenient to Germany for many reasons. Scripture requires that Egypt should become an independent nation, and it is one of the hopeful signs of the times that the Egyptians are once more becoming an aspiring people, and showing a most ardent desire to raise themselves from the degradation by which they have been so long enthralled, that now they may almost be said to be in a position to claim those rights of independence to which they will most certainly be entitled by the decree of God; whereas Turkey, on the contrary, is showing herself year by year to be more unfitted to exercise rule, which is also made manifest by the recent refusal of the Sultan to give his sanction to the mission of Sir Bartle Frere in his endeavours to overthrow the abominable and atrocious slave trade carried on with the East Coast of Africa; so that drifting her to Russia might infuse new life, and become a blessing rather than a curse to her.

Indeed, the idea of Turkey going to Russia, and Palestine being allotted to us, is not new. The late Emperor of Russia

is known to have made the very proposition to the late Lord Palmerston; so that the thought of the lapsing of Turkey was not a source of trouble to his lordship, he knowing that it would not lead to our losing our high-road to India as some people have imagined, he having once said in the House, alluding to Turkey, words to the effect, "Let her go; have we not Palestine?" So that, entirely apart from the proofs of our Identity with Israel, it is easy to see that our commercial instincts, though suffering Turkey's annexation to Russia, would never allow the same for Palestine. It may well be asked, Who has the most right to her? Thrice have we shed our blood in the cause of Palestine; thrice have we conquered, each time simply handing her over to the protectorate of Turkey; so that surely the blood of our forefathers would in itself constitute a claim should any disturbance of the protectorate be required, by which may be seen that the crusades hand to us a power for these days; and are not those national mistakes that some people have declared them to be? They are clearly indications in the providence of God, possessing a significance in our times.

These are my impressions. I published the substance of them in 1870, and know of no reason to justify me in departing from them; and it is with much pleasure that I find my opinions in part endorsed by an able writer, who has rendered very valuable service to the country by throwing an entirely new light upon the structure of the Great Pyramid. This one service rendered by Charles Casey, Esq., places the nation under lasting obligations to him. Mr. Casey is the author of "Philitis,"* a book giving a "condensed account of the recently discovered wonderful revelations of the use and meaning of the Great Pyramid in relation to sacred and scientific truth." The first part, which is in prose, is invaluable, it being simply impossible to conceive of education being complete, however mature it may be upon all other points, without the mind having received the important instruction this conveys. The second part, which is in verse, contains a little matter that I am free to confess I wish had been left out, and yet a great deal of it is prettily, neatly, and grandly said. It introduces matter bearing on the overthrow of Turkey, as well as upon interesting points connected with the Pyramid; and, with the kind permission of Mr. Casey, Introduce a few octaves.

In reference to the lapsing of Turkey as a nation, it might be asked, When might this event be likely to be brought about? Where are the signs of the probability? The Crimean war was a sign, the misrule in Turkey is a sign, so is the present move-

* Carson Brothers, Grafton Street, Dublin. By Post, 1s. 8d.

ment of Russia in Central Asia. Independent of these, a reference to Mr. Casey's "Philitis" would enable the reader to understand how the Great Pyramid marks the year 1881 as a year of great events, and though Mr. Casey may disagree with me, nevertheless I do see, that this year 1881, so evidently marked by the Great Pyramid as of great importance, more probably refers to the time of the restoration of Israel and Judah than anything else. Yet this is simply conjecture on my part. I hold that it would be unwise to fix dates to the yet future; yet when it can be shown, as I think Mr. Casey does, that this Pyramid did mark with exactitude the times of the exodus of Israel from Egypt, the giving of the law to Israel, the date of the birth of our Saviour, the time of His Crucifixion by the Jews, the time of the redemption of Israel, or the beginning of the Christian dispensation, that it will be found that this date is more likely to refer to the great event I have named than to any other.

NO. 17.—THE GLORY OF THE TURKMAN'S OVERTHROW.

The mighty, monstrous, hill-hewn, brooding Sphynx—
So calm, majestic, solemn, pride-subduing.
You gaze in awe until you think *it* thinks,
And reads your thought although your gaze eschewing;
You feel that from your inmost soul it drinks
Your vital strength—that it some spell is brewing,
And may, uncrouching from its sand lair, rise,
And stare upon you with its stony eyes.

That awful Sphynx!—I can't describe the feeling
That it evokes—the influence it exerts;
A mystic fascination o'er you stealing.
The *reason why* I leave to the experts.
I only say you feel your reason reeling,
And strive in vain to find *why* it asserts
That mental, potent, affluent, binding spell,
Which reads—"*All thou wouldst know, I—I could tell.*"

"Thousands of years I've crouching lain and known
Nations and peoples rise, fall, flourish, fade;
Their arts, their wisdom, knowledge, I alone
Could now reveal; but on my lips is laid
The seal of silence: in my heart of stone
The secret lies, which none may now invade,
Of all that was, that is, that will be known of man—
Now, mortal, read my riddle if you can.

"*You* feel me speak, as millions of your race
 Have heard me centuries ere thou wert seen,
 As millions more through time will hear my face
 Speak to their souls while Delta's grass is green,
 When of *thy* presence there remains no trace
 On earth, more than if thou hadst never been—
 Then, mortal atom, bow thy soul in fear:
 I am a god, whom thou dost, feeling, hear.

"The desert sand through ages wove the shroud
 In which I've wrapped me; but between my paws
 My temple stands, in which thy fellows bowed,
 And trembling heard my priests proclaim my laws,
 When kings and tribes their votive offerings vowed
 To me the typed eternal, unknown cause.
 They were—I am—and, while the Nilus flows,
 Shall mock thy fever'd race by calm repose."

The sensuous, sensual, fear-degraded men,
 Who knew not God, Omnipotent, Eternal,
 Stood dwarfed, awed, trembling in its temple den,
 Prepared by grovelling dread for faith infernal—
 Fit tools for priests and despots' uses, when
 Their weak, soft minds accepted as supernal
 The doctrines, ceremonies, rites, and laws,
 Promulged between the mighty monster's paws.

The passive, mild, paternal, thoughtful gaze,
 The sensual lips and vast robustuous breast,
 Swayed, as imagination always sways,
 Through eye to soul, thus lending worship zest;
 The feline body's strength would next amaze—
 The talon'd paws to crush supplied the rest
 Of all that the most zealous priest would need
 To bind the millions in his self-made creed.

That glorious valley rescued from the Turk,
 If even by Russia, were an untold blessing;
 Better if France would do the goodly work—
 But best if England's power, the land possessing,
 Would scourge the vampires that now breed and lurk
 'Neath Moslem sway, who now "the hand caressing,"
 Until to cut it off "they feel ability,"
 Which is the canon of the Turk's civility.

As God of justice lives, the day will come
 When Moslem sway and creed are crushed alike;
 When the leagued forces of all Christendom
 The enfranchising blow will strongly strike,
 Slaying the monster evil, which now some
 False judging men would foster, as the dyke,
 Rampart, and fortress of a balanced power—
 Oh! how I pray the hastening of that hour.

This turban'd incubus doth blighting squat
 Within the "garden" of the central earth;
 Its influence causing flower and fruit to rot—
 Turning a teeming plenty into dearth;
 Its rule, 'gainst Freedom, one continuous plot,
 Whose kingdom knows no *home*, no *freeman's hearth*—
 A power whose cup of crime hath now o'erflown,
 Whose time has come, to be by force o'erthrown.

Its sensual life—insatiate grinding greed—
 The wrongs of every type, degree, and hue,
 That in its life unmanly swarm and breed
 Fanatic zeal, crass hatred of the true,
 In all that squares not with the Koran's creed—
 Call out to Heaven against Mohammed's crew.
 Arise, ye nations in your banded might
 Against the Turk!—and God defend the right!

No theme is this for "scurvy politician"
 To weigh in balance of "the expedient" scale;
 But for some zealous, fiery rhetorician
 Who would the ear of Christendom assail
 With record of the Turk's corrupt condition;
 And who, like Peter Gautier, "would prevail
 In rousing up the warlike indignation
 Of Europe 'gainst the Sooltan's creed and nation."

To me 'tis sure, as anything not past,
 That the great Russian empire—which will grow
 One of two future nations supreme, vast—
 Will be the first to strike the righteous blow:
 The *first* to *strike*, but *not* to *hold* the *last*;
 For though the Schlave the Turkman overthrow,
 His sway will yet be yielded to a nation
 Destined to consummate emancipation.

And when three generations will have pass'd—
 When over Sophia's Mosque the Cross shall wave;

When Turkish force and Islam faith are class'd
 As bygone evils; when from out her grave,
 Her blood-stained shroud and cerements from her cast,
 The resurrected orient land shall lave
 Its strength in wisdom's fountain—we shall find
 Warmth, vigour, beauty, in its life and mind.

'Then will this grand old storied valley glow,
 Its life-pulse quickened to a healthful beat;
 'Thought-current, like her rivers, swelling flow,
 Dispensing blessings—art and learning's seat;
 Until its future fame shall rise and grow,
 And Western nations as a sovereign greet
 Egyptian thought; while in her fruitful breast
 Her children shall in peaceful plenty rest.

Siriad! The land of mysteries sublime!
 How Sihor's valley and its banks abound
 With proofs that reach back to the youth of time
 Of art, skill, science, wisdom, high, profound,
 Unmatched in any age, or race, or clime.
 Its temples, tombs, and pyramids astound—
 From Thebiad's awful grandeur to the site
 Where Jeezeh's structures guard historic night.

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Of all this number *one* alone contains
 The special features which shall be rehearsed;
 In angles, measures, plan, *it* now remains
 The proof that its wise architect was versed
 In highest truths of science, and sustains
 Its claims o'er all by whom they were aspersed—
 'Midst monuments of man it stands alone,
 The oldest, largest, highest, earth has known.

How, in its presence, modern pride is bowed!
 Its hoary wisdom whispering from the dead—
 Sublime, mysterious, awful! With the shroud
 Of forty centuries wrapped around its head.
 We catch its muffled tones, now low, now loud,
 And hear, with wonder nigh akin to dread,
 The cosmic truths which are in stone revealed,
 And for four thousand years had lain concealed.

By its vast hugeness mind and eye are dazed,
 And into silence awed. We stare and stand,

Striving in vain to grasp *how* it was raised—
 To comprehend the skill by which 'twas planned.
 Pigmies in mind and stature, stunned, amazed,
 We stand and feel before that structure grand—
 The mightiest altar that has ever been,
 Which cannot be imagined until seen.

Thus turn we from all others to see rise,
 On Jeezeh's hill, the wondrous work of man,
 This builded mountain towering to the skies,
 And "the Great Pyramid" in outline scan :
 Some thirteen English acres base supplies,
 Its height to eighty and one fathoms ran ;
 While, as to substance—measurement has shown
 That it contains five million tons of stone.

One hundred thousand men for twenty years
 Toiled at this Pyramid ere it was crowned.
 In twice an hundred and nine mighty tiers
 It rose, and then from apex to the ground
 Was cased in limestone, which for thousand years
 Kahira has her building quarry found.
 Cephrenes' pile a portion still retains—
 Of that of Cheops not a slab remains.

Gazing rapt, awed, upon that mighty pile,
 The mind is filled with wonder, and we ask
 Is it a tomb or teacher? Whence its style?
 What men, what age conceived, achieved the task?
 Wonder of wonders in this land of Nile,
 Of what great thought is this the type and mask?
 Here let us reverently pause, and seek
 The hidden wisdom which its structures speak.

Its chambers, passages, mysterious coffer ;
 Its layers, angles, measurements, and stone—
 All, each to unsealed eyes of men now offer
 Solutions (for four thousand years unknown)
 Of truths which stand against the doubting scoffer ;
 But clearer from their test, as fully shown
 By scientific labours, faith, and teaching,
 Which Smyth "translates" as pyramidic preaching.

Herodotus *historically* shows
 What Herschel by *astronomy* makes clear ;

And *hieroglyphic* search their plan o'erthrows,
 As Osburn proves. Its age now, to a year,
 From Smyth's exhaustive demonstration flows,
 Unreached by Simpson's anæsthetic sneer ;
 While Day and Petrie swell the ranks of those
 Who nobly worked, its meanings to disclose.

Piazzzi Smyth, a faith and zeal-nerved man,
 Took up the clue which Taylor dimly saw,
 And to the crucial test of Taylor's plan
 Gave money, time, and labour—left no flaw
 In the exhaustive proof, whose labours ran
 Through months of trial which weak minds would awe—
 Then, boldly conscious of Truth's deathless power,
 Gave to our age its grandest, gravest dower.

All honour to that brave, fond woman's heart,
 Which nerved the wife the husband's toils to share ;
 Which Love constrained from home and friends to part,
 And Ocean's wrath, and Desert's gloom to dare—
 Help-meet in work of science, truth, and art,
 Most worthy Honour's brightest wreath to wear ;
 For gentle hearts, imbued with faith sublime,
 Are rare, are precious, in our sensuous time.

Five times five centuries ere the Christian age,
 Occurred the mighty Mizraite migration
 From Shinar's plain, led by a monarch sage—
 A Hicksos king—who, moved by inspiration,
 Did here, on central point of earth, engage
 To build in stone that wondrous revelation
 Which, in "Time's fulness," has at last been read
 By zealous heart and scientific head.

Of size supremely vast, of shape unique,
 The oldest structure ever built of stone ;
 In vain through range of Nature's forms we seek
 For model from which might be simply shown
 The builder drew his thought—not Fancy's freak
 Nor accidental stumbling made it known ;
 The mind that with the mighty thought was fired,
 Was from above, with perfect plan, inspired.

Thus duly facing north, south, east, and west,
 On best meridian point of Earth it stands ;
 Its height, to square of base, will bear the test
 Of radius to its circle—here expands

Our wonder, finding clearly thus expressed,
 A ratio which undoubting Faith commands
 In the belief, that he who thus expressed it
 Was Heaven-guided. Mortal brain ne'er guessed it.

A cubit measure has been used, we find,
 As the initial standard in construction—
 "A square of five in inches"—and defined
 As "sacred cubit;" showing, by deduction,
 A twenty millionth part of length assigned
 To polar axis, in such parts reduction;
 While Earth's sidereal year, in days we trace,
 Each day a cubit, in the side of base.

And further still, though each side gives a year
 In terms of cubit, there's a fraction plus;
 Hence the four sides, by demonstration clear,
 Show one day surplus in their cycle; thus
 Proving how wisely provident the seer
 Who, in his plan, did "leap-year" thus discuss
 A marvellous exactness, strange, surprising,
 Beyond empiric chanceful theorising.

No! reason shows, as an inspired design,
 Our year of days thus fractionally given;
 And when we reverently stretch our line
 On base diagonals, the mind is driven
 To swerveless faith; for here the lengths combine
 To give the sum for which so long had striven
 The great Hipparchus. Here has inch expression,
 The equinoctial period of "Precession."

The entrance-passage in its angle shows
 The year, the day, of the wise builder's plan,
 Which *Herschel* first observed. Our wonder grows,
 When, in its angle's incidence, we scan,
 That when the Pleiads and then Pole-star* rose,
 And o'er meridian plain their courses ran,
 The extended line of passage-angle vision
 Fixes their culminations with precision.

* The true Pole Star of 2170 B.C. was α Draconius, it being the largest star anywhere or near about the Pole, but was actually $3^{\circ} 40'$ therefrom. This distance would have vitiated its use for accurate purposes, had not the Pyramid architect struck out a method of using it which eliminated that vitiating quantity. He used it when it was crossing, or *on* the meridian below the Pole, and the Pleiades (near the Equator) were crossing it above the Pole, and then a plumb line dropped from above would pass equally

In the ascending passage called "The Grand,"
 We find its *seven* lappings, which define
 A *week* of *days* as by the builder planned,
 With other readings as we may incline ;
 And then, when in the central room we stand,
Its floor, roof, sides, are teeming with design—
 The mean of earth's weight, temperature, and density,
 All here expressed with accurate intensity.

Here stands the *coffer* in the cryptic room—
 The one thing found in central heart of stone ;
 Three thousand years in silence and in gloom,
 It held its secret, known to him alone
 Who sealed it up as if till day of doom ;
 But now revealed, its hidden meanings shown,
 As for all nations—the *true standard measure*
 Of pyramidal truth—the chiefest treasure.

When "Al Mamoon," the Arab Caliph, moved
 By fable dreamers' fabulistic teaching,
 Worked at the northern face until he grooved
 An entry through the solid mass, till reaching
 A passage—which the ancient entrance proved—
 To central chamber, without further breaching,
 This *empty*, lidless coffer—not a tomb—
 Was all he found in Cheop's royal room.

The number *ten*, to its *ninth power* raised,
 And multiplied by pyramidal height,
 Gives a result at which we stand amazed—
 " *Our earth's true distance from the source of light.*"

through both the polar point and the polar star as accurately as if said polar star were precisely in the polar point of the sky. Men of the Pyramid day (naturally speaking) knew nothing of the *why* they were only to use the then polar star at one particular instant of the night; for we read, in the beginning of astronomy of Schedo, that 1,600 years after the Pyramids' day, a Greek made himself famous by finding out that the Pole Star of his day was not veritably in the polar point!!! That star, then one in Ursa Minor, but it was more than twice as far away from the Pole than was α Draconis in the Pyramids' day; so what a simple discovery for a first of progressive development educationists to make, and they went no further than that for a long time. But at the much earlier date of Pyramid erection its architect bound up the correct use of the Pole Star for meridian alignment with the simultaneous use of it in the meridian and *below the Pole* with π Tauri, in the chief star of the Pleiades, also on the meridian and *above the Pole*, to enable the date of the building to be correctly computed from the precession of the equinoxes—a something among the phenomena of the stars which all mankind were then, and long after, most sublimely ignorant of, from any finding out of their own learned men.

He who would cry "mere chance !" is simply crazed,
 And should a pitying smile alone excite ;
 That truth to general man was then unknown—
 Hence Philitis has inspiration shown.

I've merely *hinted* at this theme, in hope
 To win the reader's interest in its truth—
 A theme most worthy of the widest scope
 Of sage's wisdom and the zeal of youth.
 Compared with subjects o'er which thinkers mope.
 It is—if I may use Lord Hamlet's trope—
 "Hyperion to a Satyr." In man's history
 It stands the greatest fact, the grandest mystery.

But as that hoary pile doth still devour
 Its shadow daily, so it seems to hide
 Its secret truths. Four thousand years its power:
 Appeared with magic mystery allied,
 Until at length came the appointed hour
 When scientific search, so long defied,
 Expelled the Genii of the powers of night,
 And gave its prisoned secrets to the light.

Honour to Smyth ! and all that noble band
 Of scientific men, who gave their mind
 To rescue from the desert's drifting sand
 The greatest truth to modern times assigned—
 A revelation grandest 'mid the grand
 Of all that science gave to human kind :
 An honour to their nation, age, and race,
 Who have achieved what time can ne'er efface.

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No. 18.—THE GLORY OF THE RETURN PROCESSION.

The picture of our Return is almost complete, and a glorious picture it is. We advance step-by-step in the following order—first, the knowledge of our Identity being imparted, then the matter is taken up by prayer—the asking of God to do the things for us. Then comes the antitype of Pentecost ; the establishment of the Identity ; the gift from God of National Righteousness ; all in Christian Union, seeing eye to eye with each other ; the triumph of God's sure Word ; the power of Moses and the Prophets ; the death of Infidelity. Then comes

the setting up of the Ensign ; the gathering together of the Jews in Britain ; and lastly we arrive at the formation of the Return procession. Christians, if we were only allowed to live to see the near prospect of these glories dawning upon us, that in itself would be a privilege ; but to be given the thought that we may take an actual part in these splendours, is a joy unspeakable. The Return Procession ! Of what shall it consist ? I do not know of any Scripture that forbids the return of the entire Jewish Community. My impression is, that they will all return. They are but a small people. Their numbers have been spoken of as about 9,000,000, but it is generally supposed that they only number about 5,000,000, throughout the world ; if so, they are a trifle above the population of London, and the district that God allots to them upon their return to the Land, will be sufficient for their entire people. Not so with Israel : God did not will the ten tribes to be a small people, as He willed Judah to be (Jer. xv. 7-8). Israel, on the contrary, was to be an immense people, like unto the sand for multitude (Hos. i. 10). They were to be far too many to return entire. The land would not hold them, even with the boundaries extended to accord with the promise God gave to Abraham (Gen. xv. 18), which will be the case upon our return—the land being many times larger than it was when Israel and Judah formerly held possession. Hence, God makes a distinct arrangement for Israel, for the ten tribes. He says, specially addressing Israel, not “ Treacherous ” Judah, “ Turn, O *back-sliding* children, saith the Lord ; for I am married unto you : and I will take you one of a city, and two of a family, and I will bring you to Zion ” (Jer. iii. 14). And forsooth, some erring in judgment, have tounded upon this Scripture, the dogmas of Calvinism, while it alone refers to the return of Israel after their Identity, when, because of the vastness of their numbers, and the circumscribed limits of the land, it will become requisite for Israel to return representatively ; each city will be required to elect one leader, a chief man, under whom will be confided two members of each family living within that city, to whom they will have to look up for information as they proceed on their journey. Thus each city will send forth its prescribed troop, and to each troop will be assigned a distinct position in the procession, who will be marshalled by their own elected leader ; these leaders acting as captains, taking their instructions from one Commander-in-Chief, or they may form a council among themselves, when God will teach them how to arrange the details ; and each of these elected chiefs will instruct the representatives of their cities how to act, where to halt, when to march, and the route to take. Disorder will not be known, “ For ye shall not go out with haste, nor go by flight : for the Lord will go before

you; and the God of Israel will be your rereward" (Isa. lii. 12). The Jews must be collected in Britain, because we go from here together. "The house of Judah shall walk WITH the house of Israel, and THEY shall come TOGETHER OUT OF THE LAND OF THE NORTH, to the land which I have given for an inheritance unto your fathers" (Jer. iii. 18). When we "shall GO OUT with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing" (Isa. lv. 12). "Go out" from where? It must be from Britain, because all the glories of which we have spoken so far, must be in their actual possession, before ever they can move one step in the direction of the Land.

As conclusive proof that the ten tribes could not return entire, a thought that would convey the idea of our completely abandoning England and all our Colonies, leaving them to ruin, as we would a discarded residence; or vacating them, that they might come into the possession of Gentile peoples, we have the fact, told us in Scripture, that we shall continue to retain our Possessions, and not give them up; for it is written, "The House of Jacob shall possess their Possessions" (Obad. 17). Therefore it is certain we can only return representatively, or, "two of a family," as God desires. This point, in itself, renders it evident, that Israel and Judah are now two separate peoples, because the Jews have no Possessions, were not to have, they were only to have inheritance in themselves, *i.e.*, in their persons, and not in territory, during their exile. "Thou shalt take thine inheritance in thyself in the sight of the heathen (Ezek. xxii. 16). This entirely destroys the unscriptural dogma of the Jews being now incorporated with the ten tribes.

No. 19.—THE GLORY OF THE ENDING OF SORROW.

Our God verily is good; but our inconsistencies often prevent us from seeing His goodness. His mercies provide for the things of this life, as well as the life to come: yet we have been accustomed to think that all the good promises He gives to Israel for this world's enjoyment, should be thought of as only applying to the Heavenly life. Affecting to be wise above Scripture, we have taken upon ourselves to alter His fixings of time, and, among many other departures from truth, have declared that the time when all tears shall be wiped from the face, when sorrow and sighing shall have ended, could only be realised in heaven. This is not so. These promises are connected as far as Israel is concerned, with the affairs of earth. It is a sure and certain condition attached to their return to the

land. It is to be their inheritance immediately their Identity becomes an established fact. At the time of Israel's return with Judah, all sorrow and oppression, tears and sighing, shall cease, and will not that be a glory? Truly a deliverance! Verily the time of refreshings! We will not speak of the sufferings that our brethren of Judah have to endure. Heaven knows that they are heavy and painful, and it is really interesting to watch the righteous forbearance and religious dignity they exercise in suffering the yoke; but we turn to our own sorrows—the sorrows of Israel. We do not so much refer to our “nation of paupers,” as to the thousands of sorrow-stricken, pale, haggard, half-starved, pinched up, miserable faces we meet with in the streets of all our large towns; to the thousands upon thousands of honourable people who prefer struggling with the fierce battle of poverty, and elect to exist upon next to nothing, rather than appeal to charity, or to be behoven to the tender mercies of a local poor law board—people whose energies are crushed, and whose hearts are broken, by the selfish screwing down demands of capitalists; people who have to work from early to late for a mere pittance, until sorrowing parents find themselves compelled to send their tender children to the labour market, to meet the demands of home—a privilege the School Boards are now interfering with. We have people such as these in our midst, that would make up, in numbers, some of the present Continental Nations—people of sorrow. I would that some author would write the volume of English sorrow having growth within the last 35 years; it would convey a valuable national instruction. If the statistics were collected, showing the extension of English poverty, the manufactories and the cost of poverty during the term of a Reform Parliament, what disclosures of suffering and wretchedness would be made! For instance: say the increase in population, from the time the Conservatives may be said to have ceased to rule the country, to be, roughly speaking, about 7 per cent.; and say, the paupers then were 60,000, and are 360,000 now, that would be an increase of 500 per cent. If workhouses then stood upon half an acre of ground, and now stand upon $16\frac{1}{2}$ acres, and if this gives a fair average (I dislike figures, so may be wrong), but I think this would give the increase of workhouse accommodation at 3,200 per cent. If it was only 200, without the 3,000, and the increase in population in the same time only 7 per cent, I should cry shame, and declare it was the result of unpardonable misrule. If the constabulary of the country was then counted by hundreds, and now by thousands, it would augur badly. Then we must look at the display of architecture in those large and costly Police Stations, occupying valuable sites in most of the leading thoroughfares, buildings of

the kind unknown 35 years ago—these must go to swell the total cost of the management, by many hundreds per cent. in advance upon the costs of but a few years ago. Add to this, the increase there must be in the cost of prison accommodation, in the administration of justice—costs which increase from year to year, until you beget the notion that the Government have a secret interest in keeping up the excessive expenditure, which notion receives support from the statement made in public, that something like forty thousand penal and punishable clauses in our Acts of Parliament have been passed. Surely, if this is true, the one great leading thought of the Senate must be, “How can we punish? We have huge, overgrown establishments! How can we manufacture crimes, so that they may be filled?” Then watch the increase in the cost of the defences of the country, from fourteen to forty millions. The difference in the per centage of forty to seventy millions in the taxation of the country, the increase in local taxation, in the poor law administration, and it is easy to see that, by enquiries into such points as these, we could obtain a long catalogue of per centages within a few years, altogether out of proportion to the increase of the population within the same period—all entailing grievous, oppressive, and saddening evils upon our community, the whole forming a chapter of horrors, causing a loud wail of sorrow and distress, of misery and sickness, of mourning and sighing in our midst. We cannot be indifferent to this. It is a national grievance! The question now is not so much, what party has caused it, as how to get rid of it. Christians! ye that love the Lord, come to the rescue. There is only one mode of procedure. This chapter of sorrows can never be removed except by the Identity of Israel being established. You cannot produce a single Scripture promising the removal of sighing from Israel BEFORE the time arrives of their departure to re-possess their land. This promise is indissolubly connected with the time of their return, as the following Scriptures prove:—“The ransomed of the Lord shall RETURN, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and SORROW AND SIGHING SHALL FLEE AWAY” (Is. xxxv. 10); hence the promise is given, connected with a specified time—the time of their return, which is the result of their Identity. The redeemed of the Lord shall RETURN, and come with singing unto Zion, . . . and SORROW AND MOURNING SHALL FLEE AWAY” (Isa. li. 11). “Declare it in the Isles afar off, and say, He that scattered Israel, will gather him. . . . For the Lord hath redeemed Jacob. . . . Therefore, they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord. . . . Their soul shall be as a

watered garden, AND THEY SHALL NOT SORROW ANY MORE AT ALL" (Jer. xxxi. 10-12). These promises only apply to the Nation of Israel; they are given to them when dwelling in their Isles, and refer alone to the time of their return; they are connected with such plain, local, earthly events, as to render it impossible to dis sever their surroundings for the purpose of dressing them in spiritual guises, without violently distorting Scripture; for how could there be any return to heaven? How could we return to a place we were never in? If these Scriptures apply equally to the Gentiles, why should Israel alone be mentioned? We fall into a thousand absurdities by such gratuitous interpretations. Let us take God at His word: believe in the Lord of Hosts, who hath sworn, "saying, surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand" (Isa. xiv. 24). Thus the ending of sorrow is a glory promised to Israel upon their Identity, and cannot be realised before.

No. 20.—THE GLORY OF A GENERAL AMNESTY.

It is impossible to contemplate the possession of the many glories already enumerated, without seeing that they could do no other than completely remodel society throughout England and her possessions. The very grandest event recorded among the nations of the earth, is that of the deliverance of Israel from Egypt, amid the most direct and special manifestations of the Almighty's power and goodness. The glories of the approaching return, will far, far eclipse in splendours the glories attending the matter of Egypt (Jer. xxiii. 7-8), and with such a prospect, with the national festivities they embody, with the time for the rejoicing of the entire nation, it is not possible to conceive of this epoch being unaccompanied by a General Amnesty. This must be a sure result, and, with the promise from God, that, from and after that time, sorrow and sighing shall be taken away from us. We shall then inherit those precious promises God has given to Israel, but which they have never yet fully possessed, which includes the promise of the exemption from poverty (Deut. xv. 4); and, as poverty is a leading cause of crime, it follows that an exemption from poverty, together with the signs attending our Identity, means the abolition of our prison system, and this thought is not destitute of a valuable suggestion, and an important instruction. The prisons now in the course of construction, are at the cost of some millions of pounds; and those proposed to be erected, would cost some millions more. Thus, with the almost sure probability that the teachings

of the Great Pyramid points to the year 1881, as a year of glorious events, I do say, finish those now about if you like, but by all means, defer the building of the others until events grow riper; a few years will decide whether they will be wanted or no. This much is quite sure, that, if we really are Israel (and I challenge any man to *prove* that we are not), immediately upon our Identity being established, our prisons will not be required; they may be used as warehouses, but not as prisons. Hence, to spend money needlessly, is to abstract from some better and more worthy cause. What a glory it would be if, after all, our long contemplated Palace of Justice should come to nothing, *i.e.*, the site appropriated to some grander national memorial. Who knows? This much is certain, that law courts and prisons are the abodes of sighings and sorrow, so that, if we do away with the latter, most assuredly we do away with the former.

NO. 21.—THE GLORY OF GOD'S GLORY BEING OBTAINED.

It is quite true that the proofs of the identity of our nation with Israel does glorify the English. It lifts the country up as the most highly privileged, and the most truly exalted of all the nations of the earth. Once establish the fact that we are Israel, and no nation can stand by our side to claim an equal position. It would be impossible to them. Prove that we are Israel, and all other nations stand removed from us in glory as far as the extreme east is from the extreme west. There could be no possible hope of any one of them ever coming up to our standard of equality. There can be no doubt of this, and this thought fully appreciated might be supposed to have the effect of making us proud of ourselves, of lifting us up beyond measure, and so bringing us into evil rather than good. Many people have supposed that this would be the result of the undeniable proofs that we are identical with lost Israel, but this supposition is nonsense—pride is the result of littleness—it comes from the contemptible. A man truly great is never proud. Real exaltation and pride cannot go together, because the nobleness of greatness is meekness. If God chooses to lift us up, it is by His grace that it is done, and His grace is always sufficient to guard us from extremes. Our forefathers, God's ancient Israel, knew that they were the chosen people, yet it did not make them proud of their position; on the contrary, they did not value the privilege, they preferred being like the Gentile nations around them (1st Sam. viii. 5) though they were under a Theocracy, and the only nation

upon the earth under this special favour. Yet they preferred a monarchy—the rule of man—simply in order that they might become “like all the nations” (v. 20), and surely this same folly is with us. We cannot be acquainted with the many forms of religious worship in our land without knowing that the leading theme of our pulpits, prayer meetings, Sunday school associations, and social gatherings, has been to the effect that we were the most highly exalted and specially privileged of all the nations of the earth. This we have confessed. Our National Church has for ages declared that we are occupying the same position as Israel used to occupy. Yet with this avowed confession made every Sunday, our tendency is to imitate the Gentile nations around us. The helmeting and militarising of our police force; the placing of military men, of all men the most unsuitable, as their executive; much of our prison discipline; the autumn manœuvres; the Contagious Diseases Act, with much of the same kind, are foolish imitations of Gentile nonsense. So that becoming more thoroughly acquainted with our exalted status among the nations should not make us proud. Yea, upon reflection, the Biblical student must see that such a thought is altogether unworthy. The identifying of ourselves as Israel is not to be looked at as simply begetting for us glory. This part of the question is the most immaterial. Establish our identity, and our own glory becomes a secondary matter. We do not wish to dwell upon such a minor point; our identity with Israel is to serve another purpose. It is to realise the prayers of the Church, to bring into being that which the Church has been asking for ages, but what they have never yet obtained, and never can obtain until after Israel’s identity, that is—God’s glory. It is utterly impossible that the Almighty should become fully glorified before the nations of the earth until after the identity of Israel. To sever the question of the identity from the prayer for the full glory of the Almighty, is to render the prayer a vain petition. If I am wrong, I am willing to be corrected; but the reader must correct me from Scripture; must produce a Scripture testifying that God shall be glorified before all the nations without his manifestation through the national people of Israel, and I fearlessly challenge the production of one. Hence, with this thought acknowledged and fixed upon the mind, what follows? Why, if the reader is a minister, and he is determined to ignore the question of Israel’s identity, then his future talk about his anxiety to advance the glory of God, shall testify to his being an empty babbler, and token of insincerity.

It would be an untruth to assert that God is fully glorified upon earth at present. He is but very partially so in our own country, as the millions of the really ungodly in our

midst prove, and we have but to study a missionary map showing the vast districts of the earth yet under the darkness of heathendom, to see that He is but very faintly glorified upon the Continents. What avails our attending Church or Chapel, our Christian professions, our missionary exertions, our prayer meeting supplications, if His glory is a point of indifference to us? If we are positively anxious about it, what avails our anxiety, unless we use the proper means to secure it? What would be our saying to a needy brother, "Be ye warmed and fed," while keeping him without and giving nothing,—but cant? and what is asking for God's glory, and refusing to use the only means to secure it,—but hypocrisy? Ay! let us take the matter to heart. The time is dawning upon us when God shall be glorified. It is through the people of Israel that God will beget to Himself glory. The Almighty got to Himself a name among the nations through Israel of old "so didst thou lead thy people, to make thyself a glorious NAME" (Isa. lxiii. 14, 2nd Saml. vii. 23); and he most emphatically declares that it is through Israel in the future that He will secure to Himself glory. Are we wiser than He? What He hath purposed, shall it not come to pass? Verily this is a grand subject. It becomes the medium of bringing answers to all the great standard prayers of the Church through all ages, and the greatest of all, the full glory of God. If we speak not according to the Scriptures, our testimony is worthless; therefore, to the law and to the testimony. "Thus saith the Lord . . . that formed thee, O Israel, . . . I have created him FOR MY GLORY" (Isaiah xliii. 1—7). This Scripture only applies to Israel at the time of their being gathered "from the West," at the time of their return (verse 5), and the "glory" spoken of can only be connected with that event. Thou art my servant, O Israel, *in whom* I WILL BE GLORIFIED" (Isa. xlix. 3). "Thy people also shall be all righteous: they shall inherit the land for ever . . . THAT I MAY BE GLORIFIED" (Isaiah lx. 21). Hence is this glory only spoken of in connection with Israel's return to the land, when its very fertility shall be renewed, which is an answer to those people who sneer at the present condition of the land, and who cannot see that its barren and desolated state now, is but the literal responding to prophecy; and, if the land literally responds to prophecy, surely "the people of the book" shall. So, when its fruitfulness shall be once more apparent, "IT SHALL BE TO THE LORD FOR A NAME" (Isaiah lv. 13), who declares, "I will make the place of My feet GLORIOUS" (Isa. lx. 13). The first six verses of Isaiah lxi., which alone refer to Israel at the time of their Identity and restoration, where "beauty for ashes, the oil of joy for mourning," &c., is spoken of, have been, by most

ministers, erroneously applied, as though that condition was only to be realised in heaven. I say erroneously, because, upon looking at these verses, the reader would see at once that there could not possibly be "old wastes," "former desolations," "repairing," "waste cities," "desolations of many generations," in heaven; that there could not possibly be "strangers," "feeding of flocks," "sons of the alien," "ploughmen," or "vine-dressers," in heaven; neither is it possible to conceive that, in the place where we are distinctly told "there shall be neither Jew nor Greek," that there should be the distinction of "Gentiles" kept up, and that it should be said to Israel, "in their glory shall ye boast yourselves." To apply these verses to heaven, or to spiritualise them in any way, is simply to give way to absurdities. They alone refer to Israel upon restoration—God declaring that all these things shall be done to them, "THAT HE MIGHT BE GLORIFIED" (verse 3). "I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them *as at the first*, . . . and it shall be to ME A NAME OF JOY, A PRAISE, AND AN HONOUR, BEFORE ALL THE NATIONS OF THE EARTH, which shall hear all the good that I do unto them," *i.e.*, Judah and Israel (Jeremiah xxxiii. 7-9). As Israel and Judah never have returned together, and as even the Jews, upon their return from Babylon, were never built "as at the first," it follows that this return is yet to take place, and that God's "joy," "praise," and "honour," is depending upon it; that never before then will the "nations of the earth" give honour to God's name. "Thus saith the LORD GOD: When I shall have gathered the house of Israel from the people among whom they are scattered, and SHALL BE SANCTIFIED IN THEM (*i.e.* in Israel), IN THE SIGHT OF THE HEATHEN, then shall they dwell in their land" (Ezek. xxviii. 25). This Scripture was not fulfilled when the Jews returned from Babylon, has never yet been fulfilled—therefore, is future. It can have no reference to the Millennium; because it is impossible that "heathen" should be in existence during the time of Christ's reign upon the earth; therefore, it is most conclusive that the Identity of Israel, and the return of Israel, is positively essential before God can ever become "sanctified" in the "sight of the heathen;" hence, upon these events His glory depends.

Let us not, therefore, shrink from the consideration of this great question. The pre-eminent point to see is, that in recovering the position of our forefathers, we become the great means in God's hands to promote His own honour and glory among the different nations of the earth; and, to be set apart to serve such a purpose as this, shows to us a mission that is too sublime—too glorious to be told in words.

No. 22.—THE GLORY OF THE DIVIDING OF WATERS.

God wrought for Himself a great name by His manifestations to Israel. Rahab said to the spies: "I know that the Lord hath given you the land, and that your terror hath fallen upon us, and all the inhabitants of the land faint because of you; for we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt. . . . And as soon as we had heard, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord, your God, He is God in heaven above, and in earth beneath." In this way, God made to Himself a name of greatness among the Gentiles, and God plainly tells us that he will work in the same way in the future. Our return is to be accompanied by signs and wonders, not so much with the object of our own aggrandisement, as to secure, by a direct manifestation, greatness to His name among the Gentiles. There is to be another great dividing of waters upon our return; there shall be a highway of dry land made for us with walls of water standing up, shored by the power of God on either side of us. The Almighty intends that this shall be the case when He "shall assemble the outcasts of Israel, and gather together the dispersed of Judah;" when they shall return "again" for "the second time." When this time shall arrive, which must be preceded by the Identity being established, then we are distinctly told that "the LORD shall utterly destroy the tongue of the Egyptian Sea: and, with His mighty wind, shall He shake His hand over the river, and shall smite it in the seven streams, and make *them* (*i.e.*, Israel and Judah) GO OVER DRYSHOD," then we are told that it shall be "LIKE AS IT WAS to Israel in the day that He came up out of the land of Egypt" (Isaiah xi. 11-16). Thus, this is a glory in store for us—a double glory—because, by it, the Lord will beget to Himself a glory, and become "great among the Gentiles." No wonder that we are told that the glories attending our "second" return shall so far outshine those attending the first, that the matter of Egypt shall fall into insignificance, and pass from its hold on the mind, because "the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. xxiii. 7-8).

Lest the teachings of the unlearned in the matters of Israel, and who declare the return of Israel and Judah to have

already taken place, should influence the mind, it is surely enough to point out that, if the Bible is to be depended upon, the above circumstances are conditions of the *second* return; that, if Israel has returned, there must have been a grand dividing of waters, amid a splendour that must have obtained for the event a world-wide fame; and yet the history of the world is utterly unacquainted with any dividing of waters, apart from the Red Sea and Jordan, and of any deliverance from the North, eclipsing that of Egypt; hence they must be regarded as our Coming Glories.

No. 23.—THE GLORY OF THE ENGLISH LANGUAGE.

Every nation is proud of its Language, in the same sense that mothers are said to be proud of their children. Yet the best Language must become an attraction to all nations, and ultimately fix itself upon them as a medium. The Language of Israel at the present time must be superior to all others, because the Ten Tribes of Israel are specially set apart by the Almighty to be the means by which His blessing should be imparted to all the families of the earth: "And in thee shall all families of the earth be blessed" (Gen. xii. 3). We may claim to be this medium of blessing to the nations at the present time, for we have sent forth the Word of God, and proclaimed the Gospel to all the earth—translating the Scriptures into nearly all known Languages. Whilst we have in this way been the means of blessing to others, we have not come up to the standard of blessing that we are destined to occupy. It is not enough to translate the Bible into the vernacular of any people. It requires an army of Ministers to explain its meanings; and even with their assistance for ages, thousands of people are declaring that it now appears with entirely new meanings and fresh beauties. We, the very people who have made it more than a life study, are brought to see that we have hitherto mis-taught much of its contents, have shorn it of much of its practical uses, and have, in some senses, retarded rather than promoted its efficiency, and yet the living Ministry has been a necessity to us. Without this agency it would not have made the headway it has, and as the living Ministry has been a necessity to us, so it must be necessary to the heathen before they can appreciate the Word of God, or be brought to recognise its power. Our foreign Missionaries are, in comparison to the want that is to be supplied, but a mere handful, and if their efforts were increased ten thousand fold, they could but slowly overtake the work that God requires to be done. But they create a native Ministry, and would not this be effective? No; even this agency could not be as effective as the agency of Israel, because they are not the people set apart by God for His Ministry—only Israel can occupy this

position. A native Ministry will effect very little in the great Mission of Evangelising the World. Therefore it becomes a first essential to the accomplishment of the work that Israel's Language should become universal. We should not waste our time by acquiring the dialects of the Gentiles, but rather they should acquire ours. It is Israel's Language that must have sway through the earth. It may be asked—Is not the Hebrew the Language of Israel? It once was, but is not so now. After Israel was lost, and had settled as a nation in the isles, God intimates that He would speak to them in "Another tongue" (Isa. xxviii. 11). The Hebrew is the Language of the Jews, but has long since been discarded by Israel. There is but little difference between the Hebrew and the Irish—there is nothing in it to recommend it as the universal Language. The Hebrew may be classed among the dead tongues. But how very different with Israel's Language. Like as our "Queen's morning drum beats all round the world," so our Language is spoken in our fifty-four Colonies round the earth. It is the Language of America, and is in part understood by the millions of India. Even the Chinese, by the Imperial edict of their Government, have recently undertaken the use of a new dictionary, in which many hundreds of English words are introduced, which must lead the Chinese to study in the English tongue. Throughout Germany, English is taught; and as a German merchant recently testified to myself, he could express his thoughts better in one sheet of paper in our Language, than he could in three sheets of paper in German. The same may be said of other modern languages of Europe. The Japanese, who until recently only used the Dutch language in treating with foreigners, have now discarded it in favour of English, and are now about to establish fifty thousand schools, in which the English Language shall be taught. America proposes to transfer to their own country thousands of negroes who speak English, and will become a medium of sending forth a knowledge of our tongue throughout Africa. These facts being verified, it is manifest that more than half the globe will be under our influence; and at the time when it is needful for our return to take place, the youth of these countries will be acquainted with the key language of the earth, and so become marvellously prepared by God to receive those deeper and inner instructions from our hands that shall lead their aspirations to Him. It is indeed a manifestation of the wisdom of God. It shows a fitness of things in the workings of His Providence, and in itself embodies a Grand Identity that we are Israel, because it is essential, in order that Israel's seed may be the means of blessing to all the earth, that her language should become predominant; and the fact that our's, and our Language alone, is becoming universal, is another proof that we are Israel.

No. 24.—THE GLORY OF LONGEVITY.

The Glory of Longevity is one promised in the Word of God. Three score years and ten are the days of man, as recorded by the Psalmist, but the days that God promises to us are those of a long life. The promises God gave to Israel have never yet in their fulness been verified, because in the number was included the promise of the exemption from sickness: "And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee" (Deut. vii. 15). This promise has not been realised by Israel in its integrity. It is reserved for our future inheritance, when, after the Restoration and the removal of our bodily infirmities: "There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age" (Zech. viii. 4). The promise of this Scripture being given in connection with the event of Israel's return to the land. Thus I can conceive the probability that after the Glories of our Identity and Restoration are accomplished, many now living may have their lives so prolonged as to be brought to the very time of the Second Advent, and so be among those who shall not go through the valley of the shadow of death (1 Thess. iv. 17).

No. 25.—THE GLORY OF "THE TIME OF THE END."

It is important to note that "The Time of the End" (Dan. xii. 4) is not the end of time. The ending of time cannot be until after the close of the thousand years that Christ shall reign upon the earth (Rev. xx. 4). Then will come the general judgment, after which "time shall be no more," because eternity then begins; but "the time of the end" marks that period that shall elapse *after* the Identity of Israel is effected and *prior* to the coming of our Lord. It must be the time that will supply those years that are wanting to make up the six thousand years from the creation. If we take our own chronology as correct, we require one hundred and twenty-three years to complete the six thousand. The custody of the Scriptures was given to the Jews, to whom we are indebted for their preservation; and it is not unlikely that we shall find that they have preserved the computation of time as well. If so, we should require three hundred and sixty-seven years from 1873 to finish the six thousand years—the thousand years of Christ's reign being the seventh thousand, or the Sabbath of the earth. Should this be correct, allowing for the time yet required to accomplish our Identity, this three hundred and sixty years would form "the time of the end;" and it is during this period that God declares to Israel "I will settle you after your old estates, and will do

better unto you than at your beginnings" (Ezek. xxxvi. 11), *i.e.*, God will more gloriously settle us during the time of the end than He did to our forefathers at the beginning.

No. 26.—THE GLORY OF OUR COMING PROMISES.

If we were to extract from Scripture all the glories God promises to bestow upon us, and upon the Jews, apart from the Gentiles, after our Identity and Restoration, we should require volumes to write and explain them. A selection only can be given, and if they are read with their contexts it will be readily manifest that they only apply to "the time of the end," and *not* to the millennial age: "When the Lord bringeth BACK the captivity of his people (*i.e.* by the Identity, then, not before) Jacob shall rejoice, Israel shall be glad" (Ps. xiv. 7). "Lord thou wilt ordain peace for us" (Isa. xxvi. 12). "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. xxxii. 18). "With great mercies will I gather thee. . . . With everlasting kindness will I have mercy on thee" (Isa. liv. 8). "The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee; . . . the sons of strangers shall build up thy walls, their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy upon thee. (Some expounders have applied these Scriptures to Christ. It is enough to ask such—When did God smite His Son in wrath?) For brass I will bring gold, and for iron I will bring silver, and for wood, brass, and for stones, iron" (Isa. lx. 5-18). "They shall build the old wastes, raise up the former desolations, repair the waste cities. Strangers shall feed your flocks; the sons of the alien shall be your ploughmen and your vinedressers" (Isa. lxi. 4). "Their children shall be as aforetime" (Jer. xxx. 21). "My people shall be satisfied with my goodness; I will remember their sins no more" (Jer. xxxi. 14-34). "Men shall buy fields for money, and subscribe evidences, and seal them and take witnesses—for I will cause the captivity to return" (Jer. xxxii. 44). "I will build them as at the first. I will cleanse them from all their iniquity—they shall bring the sacrifice of praise into the house of the Lord" (Jer. xxxiii. 7-14). "The cities shall be inhabited—the wastes shall be builded. I will multiply upon you man and beast" (Ezekiel xxxvi. 8-11). "They shall revive and grow as the corn" (Hos. xiv. 7). "The floors shall be full of wheat, the vats shall overflow with wine and oil; I will restore to you the years that the locust hath eaten. Ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you" (Joel ii. 24-27). "The ploughman shall overtake the

reaper, and the treader of grapes him that soweth seed; the mountains shall drop sweet wine, and all the hills shall melt. I will bring again the captivity of my people of Israel; they shall build the waste cities and inhabit them; they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. I will plant them upon their own land, and they shall NO MORE BE PULLED UP out of their land which I have given them, saith the Lord thy God" (Amos ix. 13-15). "Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah vii. 20). "At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the EARTH (*i.e.* among the Gentiles), when I turn back your captivity before your eyes, saith the Lord" (Zeph. iii. 20). "The seed shall be prosperous; the vine shall give her fruit, the ground shall give her increase, the heavens shall give their dew; I will cause the remnant of this people to possess all these" (Zech. viii. 12). "All nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts" (Mal. iii. 12). "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfil; for verily I say unto you—Till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 17, 18).

No. 27.—THE GLORY OF THE CONVERSION OF HEATHEN NATIONS.

The time when the Gentiles in their Nationalities shall become eagerly anxious to share in the Glory of Salvation through the blood of our Saviour Jesus Christ, brings to us a glory of the grandest magnitude: the answer to the life-prayer of the Church. It is the time when our Saviour shall see of the travail of His soul and be satisfied: a result that our missionary agencies have been supposing they would accomplish by their efforts. For years they have honestly, nobly, and valiantly strove for it, spending many millions of money, and now raising hundreds of thousands annually for the work—the noblest and bravest of our race being willingly sacrificed in the service—and yet a glance at our missionary maps testifies that the immense majorities of the peoples in the vast regions of the earth are still under the thralldom of systems that do not at present recognise Jesus Christ as the Saviour of the World, though generally pointing to a Saviour to come. There is not space to enlarge, though the heart glows upon this theme. Its further consideration must be through the Magazine. Suffice it here to say, that the climax of success to our missionary work entirely depends upon our re-possession of Palestine. The universal acceptance of our Lord is inseparably attached to our Identity and Restoration. I fearlessly challenge the production of a single Scripture where God promises that Gentile nationalities, "many nations," "strong nations," shall be joined to the Lord BEFORE the return of Israel takes place. Every Scripture promising the folding of the Gentiles in Christ, declares the Identity and Restoration of Israel to be a first essential: therefore, real missionary success is a glory depending upon this work, which, if taken up by our people at once, would speedily ensure success, crown our efforts, realise the Church's prayer, and save millions of cash from being spent in needless routine.

May God give the breath of life to His work through these pages. May every thought owned by Him redound abundantly to His great glory; and may time prove that both with purpose and and success, I have said, Amen. (Psa. cii. 15, 16; Isa. ii. 2, 3; xi. 9; lii. 15; lv. 5; lx. 3; lxvi. 23; Jer. iii. 17; Micah iv. 2; Hab. ii. 14; Zech. ii. 11, 12; viii. 22.)

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